THE DISPLAY OF GloriousGrace: OR, THE Covenant of PEACE, OPENED. In FOURTEEN SERMONS

Lately Preached,

In which the Errors of the present Day, about *Reconciliation* and *Justification*, are Detected.

By *BENJAMIN KEACH.*

PSAL. Lxxxix. 34.

My Covenant will I not break, nor alter the thing that is gone out of my Lips.

LONDON,

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Matha Whitheau

Her Book may

1743 71

Book

Rumpstead

Essex

TO THE

Unprejudic'd Reader.

AS *I Preach not to pleaſe Mens Ears, ſo but little regard ought to be had to the Scoffing Reflections of ſuch Men, who contemn every thing of this kind, unleſs it conſiſts of a Fancy-taking Modelation of empty* Rhetorick, *or a high* Florid Stile, *mixt with Wit, Learning, and Philoſophical Notions. Sad it is to ſee that in* Divine Matters, *nay, in* Preaching, *Perſons ſhould affect New* Modes *and* Faſhions, (*as to the ſhame of the preſent Generation, they do in reſpect of Garbs and Dreſſes:*) *I am not for Airy and* Florid Orations *in the Miniſtration of the Word of God, but for that plain Way of Preaching uſed by the Holy Apoſtles, and our Worthy* Modern Divines. *Beſides, could I ſo Preach or Write, as is the Fleſh-pleaſing, Ear-tickling* A-la-mode *of the Times, of ſuch who ſtudy Words more than Matter, it would be utterly diſlik'd by all ſuch* Pious Chriſtians, *for whoſe ſake, and at whoſe Importunity theſe Sermons are publiſhed. The Holy Apoſtle* (*who tho profoundly Learned*) *diſclaims any* Rhetorical Flouriſhes, *or perſwaſive Oratory, but profeſſes that* his Speech and Preaching, was not with the Inticing Words of Man's Wiſdom, but in the demon-

ſtration of the Spirit, and with Power, 1 *Cor.* 2. 4 ——— *I may ſay of ſome* Mens Orations, *or* Elocutions, *as* Plutarch *ſpeaks of the* Nightingale, *who was at firſt taken with his delicate Notes, but when he ſaw him ſaid,* Thou art a Voice and nothing elſe. *But alas, ſince the Sacred Scripture it ſelf can't eſcape ſome Mens Cenſure, as if the Stile was rude and unpoliſhed, (they being deſtitute of that Spirit which gave them forth;) What can I expect to meet with from ſuch?*

Reader, *The great Joy that generally appeared amongſt all People upon the Concluſion of the late* Peace, *put me upon Preaching on this Subject; and when I found ſo great a Number of Books Subſcribed for, I thought I had a Call to Print and Publiſh them, which was the leaſt of my Thoughts when I firſt entered upon this Work: And indeed I greatly fear, many will ſee their Expectation fruſtrated; (I mean ſuch who did not hear the Sermons Preached, but only had ſome ſmall account of them;) yet they knowing the Author, I may ſee cauſe to recal what I ſpeak of my Fears. I muſt confeſs, divers Worthy and Learned Men have wrote moſt excellently upon the* Covenant of Grace, *yet perhaps hardly any in the Method here uſed, nor under the Notion of a* Covenant of Peace----*In ſome things thou wilt find that I do differ from many Learned Men, who make the* Covenant of Redemption, *a diſtinct* Covenant *from that of* Peace *and* Reconciliation, *yet I deſire thee to read the* tenth Sermon *before thou judgeſt*

eſt who is in the right———*By the* Baxterian Party *I expect to be called an* Antinomian, *for that hath been their Artifice of late, to expoſe the* True Ancient Proteſtant Doctrine *about* Juſtification, *&c. but others who are found in the Faith, will (I am ſure) acquit me of that Charge. My main deſign in all my Preaching (if I know my own Heart) is wholly to advance the Free Grace of God, through that Redemption which is in* Jeſus Chriſt, *and utterly to abaſe the Creature, tho it may ſeem a hard thing to keep in an even Line, and not fall into either Extream: May be ſome may ſtumble at ſome Expreſſions about God's being Reconciled in Chriſt to the Elect whilſt Sinners*———*But ſure they can't think that I mean becauſe he is reconciled in the* Second Adam, *that therefore he is actually Reconciled to any as they are conſidered in the* Firſt Adam, *and abide under God's denounced Wrath and the Curſe of the Law: I know I have been abuſed of late in Print, by ſome on the other Hand, but let all well weigh what I have ſaid in my* Medium betwixt two Extreams, *and what is here ſaid, and ſo receive Satisfaction [if in the Judgment of any I have miſſed the Truth in any material Caſe] I ſhall gladly receive Information from ſuch, and readily embrace it upon the Evidence of Truth: For, I confeſs, I ſee but a little, and the Beſt know but in part*———*That which poſſibly may ſeem moſt diſtaſtful, is the frequent repeating of ſome things; yet in ſo doing, I have followed the Directions of a very great Man, viz. That ſuch*

Things that are Emphatical, *ſhould be often repeated to fix the Matter the better on the Mind of the Hearer, or Reader. Beſides, they come in occaſionally upon different Heads: And alſo I find the very ſame has been done by others, who are look'd upon as* Stars of the firſt Magnitude: *See the Epiſtle to Dr.* Manton's *Fourth Volume,* p. 8. *where you have theſe Expreſſions,* viz. Let it not offend thee that ſome things are repeated, which frequently happens in the Courſe of any Man's Miniſtry, when the ſame Subject has been formerly handled. *Moreover one Reaſon of it might be, becauſe of the different Times of my Preaching theſe* Sermons; *I being called oft to Preach upon other Subjects betwixt them; neither do I think any thing is Unprofitably repeated, it being chiefly to Refute the New prevailing Errours about* Juſtification.

Reader, *Thou wilt find many of the Eſſential Points of the* Chriſtian Religion *are handled in theſe* Sermons, (*tho but weakly, according to that ſmall Gift received*;) *And alſo thou wilt ſee how Unjuſtly I have been miſrepreſented in an Epiſtle to a certain Book lately Publiſhed——— I do not ſay that thou haſt all the Enlargements here Printed, as Delivered when theſe Sermons were Preached, eſpecially in ſome of them, for if I had ſo done, the Book would have ſwelled too big, and indeed it exceeds now what I firſt propoſed———*

But

But to Conclude, If thou doſt receive any Light, Spiritual Profit, or Advantage by thy peruſing of theſe Sermons, *let thy care be to return the Praiſe to the* God of Truth, *and with Charity to cover my Weakneſſes, and forget me not in thy* Prayers, *who am now drawing towards the* Period *of my* [illegible]*bours and* Days. ——*But yet through* God's Grace *at preſent remain thy Servant in the Goſpel for* Chriſt's *ſake,*

From my Houſe at *Horſlydown*, in *Freeman's-Lane*, this 12th of the 3d Month, called *May* 1689.

B. Keach.

Reader, there are ſome Faults eſcaped the Preſs, which thou art deſired to mend with thy Pen before thou readeſt.

PAg. 76. lin. 13. for *Author* read *Orthodox.* p. 10. l. 11. a Figure is falſe plac'd, and alſo a *falſe Break*, it ſhould be 2. *This Oath*, &c. p. 114. l. 5. r. *which the Law*, &c. p. 119. l. 4. blot out *thus*, and l. 7. for *win* r. *will*, and l. 13. for *Creatures* r. *Creature*, p. 120, l. 26. for *great* r. *greater*, p. 152. l. 15. blot out *the Father*, p. 184. l. 29. blot out *the*, p. 184. in the Marginal Note for *'tis* read *this*, p. 189. l. 17. there is a General Head left out, r. 2. *In oppoſition* to that of Works, and l. 18. blot out *becauſe*; the next General Head is falſe alſo, for *Fourthly* r. *Thirdly*, and ſo for *Fifthly* r. *Fourthly*, &c. p. 287. l. 20. for *his* r. *his Wrath*, Wrath is left out.

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THE

THE DISPLAY OF Glorious Grace OR THE *Covenant of Peace Opened:* In Several SERMONS.

SERMON I.

ISA. Liv. x. Latter Part.

Neither shall the Covenant of my Peace be removed, saith the Lord, that hath Mercy on thee.

The Occasion of the Preaching on this subject.

I Have promised some Brethren to Enter upon the Great Subject of **Peace**: Not to Treat of Peace with Men, but Peace with GOD; not National Peace, but Spiritual Peace; And that which partly put me upon the Thoughts hereof, was, To see, and hear what Great Joy there is among us in this Nation, and in other Kingdoms and States, *upon account of the Peace* lately concluded betwixt

the *French* King and the *Confederate Princes.*

I muſt confeſs National Peace is a great Bleſſing, when it is given in Mercy, and it is ſanctified, and well improved by thoſe Kingdoms and People that enjoy it But whether the *Preſent Peace* may be in Mercy (to the Nations) or in Judgment, I know not; Time muſt diſcover that: Alas! What Peace can ſuch expect, who continue in Rebellion againſt the GOD of Heaven and Earth? What Peace can ſuch a People expect who are not humbled for thoſe Sins and Abominations which cauſed the righteous and holy God to bring the Plague of War and Devaſtations upon them? When the Cauſe is not removed, what reaſon have we to think the Effect will ceaſe? GOD may it is true, take off one Rod, and yet chaſten us with another; if War and the Peſtilence humble us not, Famine may be looked for. See what God ſpeaks in *Levit.* 26. 21. *And if you walk contrary unto me, and will not hearken unto me, I will bring ſeven times more Plagues upon you, according to your ſins; and ye ſhall eat the fleſh of your Sons, and the fleſh of your Daughters ſhall you eat, v.* 29. A People may cry *Peace, Peace!* when ſudden Deſtruction is juſt coming upon them. I may ſay of the Nations of the Earth, as *Jehu* ſaid to *Joram*'s Meſſenger, *What haſt thou to do with Peace? What Peace ſo long as the Whoredoms of thy Mother* Jezzabel, *and her Witchcrafts are ſo many?* What Peace can ſuch a Nation or People look for, long to continue, whilſt their horrid *Wickedneſs,*

2 *Kings* 9. 18. 22.

Pro-

Prophaneneſs, curſed Oaths, Blaſphemy, Drunkenneſs, Whoredom, Pride, Treachery, Cruelty, Cotouſneſs, Hereſies, Superſtitions, and all manner of abominations abound amongſt them? know this aſſuredly God's Anger is not yet turned away, but *his hand is lifted up ſtill.* The *Seven laſt Plagues* will over a ſhort time be poured forth; and whatſoever you may think of the *preſent Peace*, I fear worſer things are near than what the Earth hath ſeen or felt yet; we are not fallen in ſuch an Age as to expect any long time of Peace; No, No! God hath a fearful Controverſie with the Kingdoms of the Earth; *Babylon* muſt fall, and *Sion* muſt riſe, and Jeſus Chriſt ſhall Reign and Poſſeſs his Viſible Kingdom. And tho Reverend Mr. *Beverly*, in ſome reſpect, hath acknowledged himſelf miſtaken, yet the Church of God is greatly obliged to him for his elaborate Pains, in his careful ſearching out the Myſtical Numbers, ſo as to know the time of the end of the Beaſts Reign and Tyranny, and the paſſing away of the *Second Wo.* Moreover, I am perſwaded he hath out-done all that went before him, and may be the World will ſee in a ſhort ſpace, that he was not much miſtaken as to the Time.

Things look as if this may be the laſt Year in which the Turks *may be a Plague to the* Antichriſtian *ſtate.*

Therefore it will be Wiſdom in all to forbear too hard Cenſures of this Worthy Perſon: Let us wait to ſee what will be produced by Divine Providence between this and the end of the Year 1700. No doubt but amazing Revolutions are ready to break out in the Earth. *God will overturn, overturn, overturn, till he* Ezek. 2.27

he come whose right it is, viz. our Lord Jesus Christ, *and it shall be given unto him.*

Things look abroad as if we may expect a Religious War, and such an one doubtless, will be produced when God *puts it into the hearts of the Ten Kings* (or some of them) *to hate the Whore.* So that from the whole we may expect God will yet take Peace from the Earth, tho blessed be his Name, we enjoy a little repose at this time. But what may such Princes and People expect, who having got *Peace* from abroad, continue, or raise an Open War against the Lord and his People at Home; nay, shew their Rage and Malice (more since) in persecuting them than before. Oh! That all of us may be stirred up to cry to the Lord mightily for those poor People, and against their Enemies as they are Foes and Opposers, and make War against the *Lamb*, and those that follow him. These things tend to cause me to conclude that the *Present Peace* in the *European* World may not last long.

Rev. 17. 16, 17.

My Brethren, *Peace* made between Kingdoms and Nations may soon be broken or removed: But there is a *Peace* which being made shall be lasting, and never be removed: And this brings me to the Words of my Text:

> *For the Mountains shall depart, and the Hills be removed, but my kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the Lord that hath mercy on thee*

The

The Text containeth a moſt Gracious Promiſe, in which are Five Things to be conſidered. *The Text opened.*

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IV. *The Spring or Riſe of the Promiſe.*
V. *The Stability of the Promiſe.*

I. It is GOD, the great God and Father of Mercy which makes this Promiſe; he that made and created us, ſee *verſe* 5. *For thy Maker is thy Husband, the Lord of Hoſts is his Name, the God of the whole Earth ſhall he be called*; A Promiſe of Peace from ſuch a King is worth regard, and to be prized by all to whom it is made. *Who makes this Promiſe.*

II. This Promiſe is made unto the *Gentile* Church, and therefore it wonderfully behoveth us to conſider it, and lay the matter to heart; ſome of thoſe great Promiſes contained in the Writings of the Prophets, do peculiarly refer to the *Jews*, the Natural Seed of *Abraham*, but this wholly and particularly reſpecteth the *Gentile* Church, as you may ſee if you read *v.* 1. *Sing O barren, thou that didſt not bear, break forth into Singing, and cry aloud thou that didſt not travel.* The *Jewiſh* People were in a Legal Covenant Married to the Lord, and many among them were ſpiritually eſpouſed unto him, and brought forth bleſſed Fruit, the Church of *Iſrael* had a numerous Off-ſpring; but for a long Period of Time we poor *Gentiles* were paſſed by, God eſpouſed us not; the *Gentiles* *To whom this Promiſe is made.*

were not Married, or taken into a Covenant Relation with God until the Times of the Goſpel, and it was upon the Rejection, and caſting off of the *Jews*, that they were grafted in, as *Paul* ſhews at large, *Rom.* 11.

Now the Reaſons why the *Gentile* People are called, or excited here to Rejoyce and Sing, may be theſe,

1. From what precedeth in the 53*d. Chapter*, where mention is made of the Sufferings, Humiliation, and Paſſion of our Lord Jeſus Chriſt. *Surely he hath born our Griefs, and carried our Sorrows*, &c. *ver.* 4. *He was wounded for our Tranſgreſſions, he was bruiſed for our Iniquities.* For our Iniquities, that is, for all the Iniquities of Gods Elect, not only for them among the *Jews*, but them alſo amongſt the *Gentiles*. Therefore, *Sing O Barren*, ſing ye Poor *Gentiles*, for Jeſus Chriſt Dyed for you, he bore your Tranſgreſſions.

2. Upon the Conſideration of the Promiſe of the Father to Jeſus Chriſt in reſpect of them as well as any other, *Chap.* 53. 10. *He ſhall ſee his Seed, or the Travel of his Soul*, even them amongſt the *Gentiles*, as well as them amongſt the *Jews*; i. e. He ſhall ſee all them for whom he Died, brought into a Covenant Relation with himſelf, even Married to him, and his own gracious Image ſtampt upon them; they ſhall be called, he ſhall ſee them Converted, he ſhall enjoy them, and imbrace them in his Arms, and they ſhall lie in his Boſom.

They are called upon to Sing (as I conceive)

conceive) in reſpect of that great and glorious Priviledge of there being thus Married to Jeſus Chriſt, who before had no Husband, *For thy Maker is thy Husband.*

3. From the Conſideration, ſhe is delivered from the ſhame of being Barren; ſee *ver.* 4. *Cry aloud thou that didſt not Travel*, &c.

4. Upon the Conſideration of her numerous off-ſpring; *For more are the Children of the Deſolate, than the Children of the Married Wife, ſaith the Lord*, verſe 1. *Enlarge the Place of thy Tents, and let them ſtretch forth the Curtains*, &c. *verſe* 2. *For thou ſhalt break forth on the Right Hand, and on the Left.* This ſhews, that there ſhould be a Multitude of the *Gentiles* Converted unto Jeſus Chriſt; yea, a far greater number than of the *Jews*, which hath been made good in the Goſpel Days, and will yet more abundantly in Times that now draw very near, when the *fulneſs of the Gentiles* ſhall be brought in: But O! How barren is ſhe now, that once was the Darling of Heaven, and the only Church and People of God? hardly one *Jew* to be found throughout the Earth, that owns the true *Meſſiah*, or is a Believer, or a true Chriſtian.

5. Becauſe ſhe ſhall never ſuffer ſhame any more, though for a ſhort Time ſhe was forſaken, and ſeemed not to be regarded by the Lord; but being now Eſpouſed, ſhe ſhall perpetually be Beloved, and injoy Chriſts ſpecial Favour.

6. From the Conſideration of the Covenant, that God has made with Chriſt for

them; *For the Mountains shall depart, and the Hills be removed, but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed*, &c.

This brings me to the next Thing.

What is contained in this Promise.

III. Which is, that which is contained in the Promise, *viz. Peace*, Peace is a sweet Blessing, Peace with Men is highly esteemed; but this is Peace with God which is far better, and exceeds all kind of Peace whatsoever. Yea Peace by Vertue of a Covenant, a Covenant made by God himself, *The Covenant of my Peace, saith the Lord.*

The Rise or Spring of the Promise.

IV. We have the Spring or Rise of this Promise, or the grand Motive that moved God to enter into this Covenant of Peace, or to make this Promise; *viz.* His Love and Mercy, *Saith the Lord, that hath Mercy on thee.* This shews, that the Covenant of *Peace* was founded for poor Creatures who were in Misery, or in a deplorable Condition, Man before his fall needed not Gods Mercy, he was the Object of Gods Love and Favour, but not of his Mercy: For Mercy extended to any Person, denotes he was in a forlorn and Miserable Condition before; and at that Time when Bowels of Pity and Compassion were moved towards him.

V. We have here also the Stability of the Promise, the Mountains that stand so fast shall, or may sooner depart, and the Hills be removed, than this Covenant of *Peace* can be broken or be removed; nay, and he that saith this, is the Lord, the faithful, and true God,

God, that cannot lie; but to make it yet more firm, he hath ſworn to his Promiſe; for *as I have ſworn that the Waters of Noah ſhall no more, go over the Earth, ſo have I ſworn that I would not be Wrath with thee nor rebuke thee*; that is, not to forſake her utterly. Iſa. 54. 9.

So much ſhall ſuffice as to the Parts, and Explanation of the Words of our Text.

I ſhall only raiſe, and proſecute one Point of Doctrine from hence, *viz.*

Doct. *That there is a Covenant of Peace made or agreed upon, and it ſtands firm in behalf of all Gods Elect.* The Doctrine raiſed.

In the ſpeaking unto this Propoſition, I ſhall take this Method following, *viz.*

1. *Lay down eight Explanatory* Propoſitions *by way of Premiſe.*

2. *I ſhall endeavour to open the main or chief Tranſactions about the bringing in, and eſtabliſhment of this Covenant of Peace*

3. *I ſhall open the Nature of this Covenant of Peace.*

4. *I ſhall ſhew you what is contained, granted or given in this Covenant.*

5. *Shew the Nature of the Peace comprehended in this Covenant.*

6. *Apply it.*

Propoſit. I. *That God foreſaw from Eternity, that Man would fall from that happy and bleſſed State in which he was Created; and that a fearful Breach would ariſe betwixt himſelf and Mankind.* Thereby, Explanatory Propoſitions.

Had it not been thus, there would have been no

no room, no need, no occaſion for God t
enter into a Covenant of *Peace* with his ow
bleſſed Son, in behalf of Mankind without
War foreſeen, there could I ſay, be no occaſ
on of a *Covenant of Peace* and Reconcilation.

II. *Propoſition*, That this *Covenant of Pea*
was entered into between the Father and th
Son before the World began. Hence the Apo
ſtle ſaith, (aluding to this Covenant) *God hat*

2 *Tim.* 1. 9. *ſaved us, and called us with an holy Calling, n*
according to our Works, but according to his ow
purpoſe and Grace which was given us in Chri

Pro. 8. 23. *Jeſus before the World began.* Moreover, Ou
Lord Jeſus ſaith, that *he was ſet up from ever*
laſting, from the beginning, or ever the Earth wa
That is ordained, ſubſtituted and anointed t
be the great Repreſentative and Covenanting
Head in behalf of all the Elect of *GOD*.

III. *Propoſition*, That the Breach which Go
foreſaw would ariſe, would be very great, or
moſt amazing or fearful Breach betwixt him
ſelf and loſt Mankind, and that it was ſo migh
abundantly be demonſtrated.

The Nature of the breach betwixt God and Man opened.

It was a Breach occaſioned by Sin
God did not firſt fall out with us, or proclai
War againſt Mankind; but we firſt brok
that League and Covenant of our Creatio
with God; Man rebelled againſt his Creato
caſting off his Obedience and Allegiance, an
ſubjected himſelf to Sin and the Devil, *Lo th*

Eccl. 7. 29. *only have I found, that God hath made Man up*
right, but they have ſought out many inventions
Tho all the Wickedneſs that is in Man'
Heart, that Deceit, Hypocriſie, and ſtream

of Filthineſs that is there, *Solomon*, the Wiſeſt of Men could not find out: Yet this he had diſcovered, *viz.* the *Fountain* of it, namely **Original Sin**; or what it was that firſt cauſed that Breach and War which is between God and all Unconverted Men, or all ungodly Ones in the World. And now, That it is a fearful Breach appeareth,

1. In that Man run away from God, and hid himſelf, *And the Lord God called unto* Adam *and ſaid unto him, Where art thou? And he ſaid, I heard thy Voice in the Garden, and I was afraid, becauſe I was naked, and I hid my ſelf.* That God who was before the Object of his Love and Delight, was now become Terrible unto him becauſe of his horrid Sin and Guilt which lay upon him. *Gen.* 3. 9. 10.

2. It was an unreaſonable act of Diſobedience, and moſt horrid Rebellion, conſidering what God had done for Man, and how Great, Noble and Honourable God had made him; he formed Man in his own Image, and made him capable of enjoying ſweet Fellowſhip and Communion with his Creator; he made him Lord and Governour of all things on Earth, and gave him a lovely, beautiful Spouſe to be a fit *help meet for him*; he gave him power to ſtand in that happy Eſtate, tho he left him in a poſſibility of Falling to prove his Fidelity and Obedience to his Maker. But Man caſt horrid Contempt upon God by his Unbelief. He diſbelieved the true and faithful *God*, and believed the *Devil*, that *Father of Lies*, and ſo gave more *Glory* to Satan, than to his bleſſed and moſt rightful Sovereign.

3. The

3. The Diſmal Nature of this Breach further appears on Man's part, by conſidering of that vile and abominable Enmity which is in the Hearts of all Mankind (who abide in that old Nature) againſt God as the effects of that firſt Sin, *The carnal mind is enmity againſt God,* Rom. 8. 7. *for it is not ſubject unto the Law of God, neither indeed can be*; he doth not ſay, it is an *Enemy*, but in the abſtract, it is *Enmity*; an Enemy (as one obſerves) may be reconciled, but *Enmity* can never be reconciled: Man by this Sin came to be alienated in the higheſt degree Eph. 4. 18. from God, *having the Underſtanding darkned, being alienated from the life of God*: And in another place, ſaith the ſame Apoſtle, *And you* Col. 1. 21. *that were ſometimes alienated and enemies in your minds by wicked works, yet now hath he reconciled.*

The fearful ſtate of Man by Nature.

4. This ſtill further appears, In that all Men naturally reſiſt God and his good Spirit, they fight againſt God, *Ye ſtiff-necked and uncircumciſed in heart and ears, ye do always reſiſt the* Acts 7. 51. *Holy Ghoſt, as your Fathers did, ſo do ye.* Nay, they are called haters of God, *The haters of God* (ſaith *David*) *ſhould have ſubmitted themſelves.* Joh. 15. 24 *Ye have both hated me and my Father*, ſaith our bleſſed Lord. What can render Sin more evil, or Man more vile than to be called a *Hater of God*, they are *haters of God and deſpightful*; Rom. 1. 30. Zech. 11. 8. *Their ſoul*, ſaith the Lord, *abhorred me, and my Soul loathed them.* Moreover, They are ſaid to be Contemners of God, they even dare God to his Face, and harden their Hearts againſt Pſ. 10. 13. him, *Wherefore doth the wicked contemn God?*

He

He ſaith in his heart, thou wilt not require it; They fear him not, they *atheiſtically* deny his *Providence*, nay, his *very being*; or wiſh at leaſt *there was no God.* And all this is the fruit and effect of Man's Rebellion or of his Firſt Sin.

II. As this in part ſets out the Nature of this fearful Breach by reaſon of Sin on Man's part; ſo alſo hereby God is become an Enemy to Man; and hence *David* ſaith, *The face of the Lord is againſt them that do evil, to cut off the remembrance of them from the Earth.* Pſ. 34. 16.

Some conceive by the Face of God here, is meant his *Anger*, becauſe *Anger* diſcovers it ſelf in the Face; others think by the Face of God in this place, is meant all his *Attributes*, his *Juſtice*, *Wiſdom*, *Power*, *Holineſs*, *&c.* are ſet againſt them.

2. *GOD* is ſaid to abhor the ungodly, *the wicked boaſteth of his hearts deſire, and bleſſeth the covetous whom the Lord abhorreth.* & 10. 3. This is an amazing Text, and enough to terrifie all greedy Worldlings, or covetous Perſons, and ſuch that commend and bleſs them. True, all Sinners are abhorred upon the account of Sin, yet none more hated and abhorred than the covetous Perſon is, *Covetouſneſs is Idolatry.*

3. It is ſaid, That *God is angry with the wicked every day, if he return not he will whet his Sword, he hath bent his bow, and made it ready, he hath alſo prepared for him the inſtruments of Death, he hath drawn his Sword, his Bow is bent, and his Arrows are on the ſtring ready to ſhoot.* Pſal. 7. 11, 12, 13. Ah! Who is able to Encounter with ſuch an Enemy,

Enemy, or to ſtand before his Indignatio

4. He hath laid all Mankind, as conſidere in the Firſt *Adam*, under the Curſe of the Law

Gal. 3:10. *Curſed is every one that continueth not in all thing which are written in the Book of the Law to them*; yea, the Elect themſelves *by Nature a*

Eph. 2. 2. *Children of Wrath as well as others*: All th World is become guilty before *God*; ſuch i the Nature of the Breach through Man's Si and Diſobedience in breaking the Law of th Firſt Covenant.

*Joh.*3. 36. 5. The *Wrath of God* abides upon all them that believe not: Brethren, the Sentence i paſt upon all the whole Race of Mankind, i the Firſt *Adam*, even the Sentence of Ever-

*Joh.*3. 18. laſting Death: They are all condemned al-ready, tho the Sentence is not preſently exe-cuted.

The cauſe of the great Breach betwixt God and Man. IV. *Propoſition*: That the Breach betwixt God and Man, was occaſioned by the violati-on of the Firſt Covenant which God entered into with *Adam*, as the Common or Publick Head and Repreſentative of all Mankind; which Covenant was a Covenant of Works: I ſay, God gave a Law, or entered into a Co-venant of Works with the Firſt *Adam* and his Seed, and in that Covenant he gave him-ſelf to be our God, even upon the ſtrict and ſevere condition of *perfect Obedience*, perſonally to be performed by Man himſelf, with that Divine Threatning of Death and Wrath if

*Gen.*2.17. he broke the Covenant, *In the Day thou eateſt thereof thou ſhalt ſurely die.* Yet ſome may

Petto. doubt (as one obſerves) whether this was a Co-

Covenant of Works, because here is only a threatning of Death upon his Disobedience to this one positive Law.

Answ. (But as he well observes) 'Man in his First Creation was under a Natural Obligation to universal compliance to the Will of God, and such was the Rectitude of his Nature, it imports an exact Conformity to the Divine Will, there being an inscription of the Divine Law upon *Adam*'s heart, which partly still remains, or *is written in the hearts of the very Gentiles* (tho much blur'd) which is that light which is in all, or that which we call *the light of Nature.* *Answ.* *Rom.* 2. 14, 15. & 3. 19, 20. & 4. 13, 14 15. & 7. 13 *Heb.* 7. 16. & 8. 7, 8. & 9. 13.

Tho evident it is that God afterwards more clearly and formally repeated this Law of Works to the People of *Israel*, it being written into Two Tables of Stone, tho not given in that Ministration of it for Life, as before it was to *Adam*; yet as so given, it is by St. *Paul* frequently called the *Old Covenant*, and the *Covenant of Works*, which required perfect Obedience of all that were under it, to their Justification at God's Bar, and so made *Sin appear exceeding sinful*, and tended to aggravate Man's Guilt and Misery upon his Conscience, tho the Design of God hereby was to discover unto Man how unable he was in his Fallen State to fulfil the *Righteousness of God*, that so that Law, together with the Types and Sacrifices, might be a *Schoolmaster* to lead us to Christ. *Gal.* 3. 19. *Rom.* 5. 20. & 3. 19. & 8. 3. *Gal.* 3. 24.

Now in that Ministration of the First Covenant given to *Israel* when they came out of *Egypt*, there seemed to be a mutual Contract and

and Stipulation betwixt God and them, God enjoin'd perfect, univerſal and continual Obedience of them, and they promiſed and covenanted formally ſo to do.

2. Brethren! Pray conſider, The Firſt Covenant required *Perfect Righteouſneſs* of Man as the condition of his Juſtification, *&c.* and that not enjoined by the Holy God as a ſimple act of his Sovereignty (as ſome conclude) but as it reſulted from his Holineſs, and the Rectitude of his Nature: It being inconſiſtent with the Juſtice Holineſs or Purity of God's Nature, to juſtify any Man who is not *perfectly righteous*, or wholly without ſin, even in *Thought*, *Word* and *Action*.

3. That *Adam* before the Fall had Power to anſwer this Covenant of *perfect righteouſneſs* and which he was obliged to do; yet had no Surety to engage to God for him.

4. Moreover, he breaking this Covenant (as you have already heard) he was utterly undone, and all his Off-ſpring in him, and his Credit being loſt for ever with God, the Lord will not Treat with him any more, nor enter into any Terms of Peace without a Surety, and that too upon the Foundation of a better Covenant, or not at all.

No meer Man nor Angel could make our Peace.

V. *Propoſition.* That there was none in Heaven nor Earth, I mean neither Men nor Angels, that could make up that Breach which Sin hath made between God and Man. And as no Man nor Angel could do it, ſo no Repentance, no Tears, tho Tears of Bloud, no Reformation, nor any Sacrifice, no not a Thouſand Rams, nor Ten Thouſand Rivers

Rivers of Oil, nor the fruit of the Body. I ſay, none of theſe could atone for the Sin of the Soul, or make our Peace with God. It is not enough for a Man to ſay, he will ſin no more, for he hath ſinned, and ſtands obliged to God to pay Ten Thouſand Talents, and yet hath not one Farthing to repay; neither will God forgive one Rebel or any Debter the leaſt Mite, as a ſimple act of Mercy, but doth require a Full Satisfaction for the whole Debt. Moreover, *Man* is both a Debter and a Criminal.

VI. *Propoſition*, That God preſenteth himſelf not as an unreconcilable Enemy, for tho he be *Juſt*, yet he is gracious; *Mercy* and *Goodneſs* are a like glorious Attributes, or Properties of his Nature, as *Juſtice*, *Holineſs*, &c. Yet the Diſplay of his Favour, Love, Mercy and Goodneſs, ought to be conſidered with reſpect had to his abſolute Sovereignty. He was, my Brethren, No more obliged to magnifie his Mercy in a Surety and Saviour to Mankind, than he was to the *Fallen Angels*; he had not been unjuſt if all *Adam*'s *Poſterity* had been caſt into Hell, and not one Soul ſaved; as he is not unjuſt in throwing all the fallen Angels into Hell for ever, without affording one of them any Relief, Redemption, or hope of Recovery; neither is he obliged to ſave the whole Lump of *Mankind*, either in a way of Juſtice or Mercy, becauſe he is pleaſed to ſave a remnant of them. God was at the liberty of his Will whether he would make this World or not; it was, I mean, the only Act of his

Concerning God's ſovereignty in the diſplay of his Grace.

Sovereignty; its actual exiſtence in time, was according to his abſolute Decree and Purpoſe from Everlaſting; and according to his abſolute Sovereignty he governs and diſpoſes of all things, and may do what he will with his own: *All Nations tremble before him, whom he would he ſlew, and whom he would he kept alive. The moſt High doth according to his Will in the Armies of Heaven, and among the Inhabitants of the Earth, and none can ſtay his hand, or ſay unto him, what doſt thou?* So *he hath mercy upon whom he will have mercy, and compaſſion on whom he will have compaſſion, and whom he will he hardeneth.* He called *Abraham*, and reveal-ed himſelf to him, and let the moſt of Mankind in his days remain ignorant of him as to Salvation by Jeſus Chriſt: He alſo entred into a Covenant with the Seed of *Abraham*, and gave them his Laws and Ordinances, *he did not do ſo to any other Nation:* And in Goſpel Times he called a few poor and illiterate Fiſhermen, and ſuch like Perſons, and let the *Phariſees* and Learned *Rabbins* remain under the power of Sin and Satan; and all this as the act of his own abſolute Sovereignty, and Good Pleaſure of his Will, as our Lord ſheweth, *At that time Jeſus anſwered and ſaid, I thank thee O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to Babes: Even ſo Father for ſo it ſeemed good in thy ſight.*

Dan. 4. 22. *cap.* 5. 19. *Exod.* 4. 11 *Rom.* 9. 17, 18. *Mat.* 11. 25 26.

So now, at this day, he ſends the Goſpel into one Nation, and not into another; and then alſo in ſuch Nations where the Goſpel

is

is Preached, it is but here and there clearly opened; Nay, and many who come under the powerful Miniſtration of the Goſpel, have it only come unto them in Word, that *which is the ſavour of life unto life to ſome*, is *the ſavour of Death unto Death to others*. 2 Cor. 2. 16 Now from whence is all this? but meerly from the Sovereignty of God, or good pleaſure of his Will, for *It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy*. Rom. 9. 16.

God's ſpecial Love and Election is not from any Man's willing, or running; it riſeth not from Natural Powers emproved, not from his Deſires, Good Deeds, or Good Inclinations, chap. 9. 11. or from the fore-ſight of his Faith and Obedience; but from and of God's meer Mercy, & 11. 5, 6. Sovereign Grace and Favour: The Truth is, Titus 3. 5. to deny God to have the power of his own Free Act in diſpenſing his own Sovereign Bounty, is to Eclipſe his Glory, and to render him to have leſs Sovereign Power than that which he hath given, and alloweth to Mankind: May not a Man ſhew his Favour and Goodneſs in redeeming a few Captives, out of a Multitude, who wilfully brought themſelves into Bondage, but he muſt redeem them all, or be unjuſt? Or cannot a Man give a bountiful Gift to One or Two poor Men in a Pariſh, but he muſt beſtow like Bounty to all the Poor in the ſaid Pariſh? Or, can't a King contrive and enter into a Covenant of Peace for a few Rebels that have (with a Multitude of others) taken up Arms againſt him, but he muſt be charged with Injuſtice,

because he did not extend like Favour in the said Covenant to them all; sure, no Man, in his right Senses, will deny him this Liberty: And now, Shall not GOD have like power to dispense his Sovereign Grace to whom he pleaseth, who is said to do *all things according to the pleasure of his own Will, and eternal purpose in Jesus Christ?*

Tho I inlarged on this Proposition when I preached this Sermon, yet I shall refer it to another Head now.

Proposition VII. And from hence it appeareth, *That the Covenant of Peace is the Covenant of Grace.* For tho the Covenant of Peace, in respect had to Christ, as our Mediatour, Head and Surety, was upon the Condition of his Merits; yet as to the Design, End and Purpose of it, in respect of us, it was only an act of Pure Grace; hence said to be *according to the good pleasure of his Will,* Ephes. 1. 5. And *to the praise of the glory of his Grace, v. 6.*

Joh. 5.16. 1. It was the Free Grace of God the Father to vouchsafe us a Substitute, a Saviour, a Mediator of this Peace, and to Choose, Ordain and Appoint his own Son to be the Person, and to accept him in our stead. Oh! What Favour is this? *God so loved the World,* &c.

John 3.16 2. And it was the Free Grace of God the Son to engage himself to the Father, to enter into this Covenant to make our Peace; the Glory of Both Persons equally shine forth to the amazement of all in Heaven and Earth,

Zach. 6.13 the *Counsel of Peace was between them both.*

3. Nay, my Brethren, the Free and Rich Grace of God in this Covenant is to be adored, even as to the Main and Ultimate End and Design thereof, *Not according to our Works,*

Works, but according to his own Purpoſe and Grace, which was given to us in Chriſt before the World began. 2 Tim. 1. 9. The whole Contrivance, Foundation and Riſe of this Covenant of Peace, is of love and Grace; Neither do we receive any Grace from God in Time, but as it reſults from the Covenant of Peace made with us in Chriſt before all Time; But this I purpoſe to enlarge upon further when I come to open the nature of the Covenant.

Propoſition VIII. And as the Covenant of Peace is the Govenant of Grace; ſo it reſults from God as an act of Infinite Mercy; It is therefore a *merciful Covenant*; it was not made with Man conſidered in his State of Innocency; for Man, as ſo conſidered, could not be the Object of God's Mercy; for tho God appeared very good and gracious to us in our Firſt Creation, and as we came out of his Hands, and that many ways; Yet ſuch was our Happy State, that we ſtood then in no need of Mercy; for where Mercy is ſhewed, it is to ſuch that are in Miſery; but before Man fell he knew no Miſery, Pain or Sorrow; but when God firſt caſt his Eyes upon us, and entered into this Covenant of Peace with his own Son for us, he ſaw us lie in our Bloud, and fallen under his Divine Wrath and Anger; and this indeed the very name of the Covenant of Peace doth import: There was no need of Peace had there not been a War, or a fearful Breach between God and us; and that this Covenant reſults from God's great Mercy, read again my Text, *Saith the Lord*

that hath mercy on thee. God foreſaw us caſt
Ez. 16.4,5 out like a wretched *Infant in the day of its Nativity, whoſe Navel was not cut, neither waſhed in Water, nor ſalted, nor ſwadled at all*; and what doth God ſay more, *None Eye pitied thee to do any of theſe things for thee, but thou waſt caſt out in the open Field, to the loathing of thy perſon in the day thou waſt born.* This was the time of his Love, and alſo of his Pity and tender Mercy; *And when I paſſed by thee I ſaw thee polluted in thine own bloud, ver.* 6. that is, when he was firſt concerned for us, in this Covenant of Peace, and entered into that holy Compact with his own Son: *Behold, thy time was a time of love, and I ſpread my Skirt over, and covered thy nakedneſs; yea, and I ſware unto thee, and entered into Covenant with thee, ſaith the Lord, and thou becameſt mine.* This was the time of God's entering into Covenant with his Elect, *viz.* it was with them in Chriſt, and what of this is actually accompliſhed on us in Time, in our own Perſons, is but the execution of all that Grace, Pity and Mercy manifeſted to us in Chriſt from Eternity; he then ſhewed his Eternal Purpoſe of Compaſſion towards his Choſen, and he then ſaid in his bleſſed Covenant *to them live.*

I ſhould now proceed to the next general Head, but ſhall ſay no more at this time.

SER-

SERMON II.

ISA. Liv. x. the laſt part of the Verſe.

Neither ſhall the Covenant of my Peace be removed, ſaith the Lord that hath mercy on thee.

Doct. *THAT there is a Covenant of Peace made and agreed on, and ſtandeth firm in behalf of all the Elect of God.*

The laſt Day we ſpoke to thoſe Explanatory Propoſitions propoſed to be opened by way of premiſe. And now to proceed to the next General Head.

Secondly, *I ſhall endeavour to open the main or chief tranſactions about the bringing in this Covenant of Peace.*

There are my Brethren, Six Things to be conſidered in a Covenant of Peace among Men, and ſo alſo in and about this Covenant.

I. *A Treaty, or a Solemn Conſultation, or a Treating about the Terms of Peace.*

II. *An Agreement upon the Terms propoſed.*

III. *Who the Mediator is of this Covenant of Peace, together with his Work and Office.*

IV. *The Ratification of the Covenant.*

V. *The Proclamation or proclaiming the Peace.*

VI. *The Time when the Peace ſhall commence, and who are included in it, and what is required*

in

in order to their actual poſſeſſion and enjoyment thereof.

My Brethren, Theſe are the main things that are contained in, and about a Covenant of Peace among Men, as the chief Covenant Tranſactions; and my Purpoſe is to ſpeak unto theſe Six things particularly: Tho I grant there is ſome difference between a Covenant of Peace between Kingdoms and States among Men, and this Covenant; eſpecially concerning the Work of the Glorious Mediator of this Covenant, and a Mediator of Peace concluded between Earthly Princes and States, As we, God aſſiſting, ſhall make appear.

But to proceed:

I. Concerning the Treaty, or Treating about this Covenant. My Brethren, Commonly *Princes* and *States* appoint their Extraordinary *Embaſſadors* or *Plenipotentiaries* to Treat about the Terms upon which they deſign and are willing to conclude a Peace after a ruinous and deſtructive War: They do not Treat about it in their own Perſons; but the Treaty of Peace in this Covenant was only between *God the Father*, and *God the Son*; Sinners then had no actual Being, or did not exiſt, and therefore could not ſend any *Plenipotentiary* to agitate Matters on their behalf.

It is true, Our Lord Jeſus Chriſt is called *The Meſſenger of the Covenant whom we delight in.* He is indeed our Delegate, Meſſenger or Truſtee; but the Father alone, and not we

Mal. 3. 1.

De-

elegated that Office and Power to him, for , and on our Behalf, out of his own Sove-eign Grace and Goodneſs before the World egan. This Name of *Meſſenger of the Cove-ant* doth

1. Denote Chriſt's Diſpenſatory Employ-ment, Work and Office, and his free and vo-untary condeſcention to undertake in this reaty, according to the Deſign, Purpoſe nd Will of the Father, as our great Truſtee, mbaſſador and Plenipotentiary. And

2. He may not only be called *The Meſſen-er of the Covenant*, as our great Repreſenta-ive to Treat with the Father in Eternity, pon the Terms of our Peace; but alſo in his eing ſent from Heaven to Earth, actually to work about, and accompliſh all things that were agreed on between them both; concern-ng the making of our Peace. He travelled rom Heaven to Earth on this Errand, and to effect this bleſſed Work.

3. He may be ſo called, becauſe he is the Meſſenger that publiſhed the Happy News of the Peace contained in this Covenant, in the clear and glorious Miniſtration of it: Hence it is ſaid, it was *firſt began to be ſpoken by the Lord.* Our Lord Jeſus is the great Apoſtle, and Chief Miniſter and Meſſenger of the New Covenant, *a Miniſter of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not Man.* Heb. 2. 3. c. 8. 2, 6, 10

4. He is the Meſſenger who doth interpret, open and explain all thoſe dark and obſcure Myſteries contained in the Covenant of Peace, that

that were kept ſecret and hid from the beginning of the World; He is that *Meſſenger one of a thouſand*: *All things* (ſaith he) *are delivered unto me of my Father*; *and no Man knoweth the Son but the Father*; *neither knoweth any Man the Father, ſave the Son, and he to whomſoever the Son will reveal him. No Man hath ſeen God at any time, the only begotten Son which is in the boſom of the Father, he hath declared him*: But no more as to this now.

Job. 33. 23

Mat 11. 27

1 Joh. 1. 18

1. I ſhall prove that there was a Covenant between God and Chriſt, or a bleſſed Treaty about our Peace before the World began, ſee *Pſalm* 89. *v.* 3. *I have made a Covenant with my choſen.* God firſt choſe his Son as the Repreſentative, Covenanting Head and Surety of his Elect, and then Treated with him about the Terms of our Peace. It is ſaid to be made with *David*, but no otherwiſe than as he was a Type of Chriſt. It is Jeſus Chriſt who is the true *David*, *My Mercy will I keep for him evermore, and my Covenant ſhall ſtand faſt with him*: Hence our Bleſſed Lord, it is ſaid, was *delivered by the determinate counſel and foreknowledge of God.*

Pſa. 89. 28

Acts 2. 23.

2. Here are the two Covenanting Parties *the Covenant of Peace is between them both*: that is, between the *Lord of Hoſt*, and the *Man who is the Branch*; betwixt them it was conſulted, agreed to, or concluded, *I was ſet up from everlaſting, from the beginning, or ever the Earth was*: that is, as the Covenant-Head of all God's Elect, or as Mediator and Peace-maker between God and them, and this ſetting up

Zech. 6. 13

that,

hat, clearly implies a Covenant or holy Com-act that was between them both.

3. The conſent of two Parties, or more, upn the Propoſals made by the one Party, and he agreement of the other, tends to make a ormal Covenant, ſo here was, my Brethren, mutual re-ſtipulation betwixt God the Faher and Chriſt about our Peace and Redempion.

For here were things commanded by he one, and agreed to be done in obedience by the other: In theſe Tranſactions the *Father* makes Propoſals to the *Son*, and ſhewed him what he will have him do, if ever our Peace ſucceed and is made. And

4. Moreover, Upon the doing of which many great Promiſes are made to Chriſt for the Merit or Deſert of his Work, and to the Elect in him, out of meer Grace, for Chriſt's ſake, or for his juſt deſervings; hence our Lord ſaith *he came to do the will of his Father, This is the Will of him that ſent me*, &c. he laid down his Life as his Father commanded him; he knew it was according to the Eternal Compact, Purpoſe and Decree of his Father, unto which he conſented; God the Father agreed to prepare the Son a Body, the Son conſented to aſſume our Nature, or take that Body, *Then ſaid I, lo, I come to do thy Will O God!* and in that body he was enjoined to die, *I have power to lay down my life, and power to take it up again, this Commandment have I received of my Father.* Alſo theſe Fæderal Tranſactions betwixt God the Father and Jeſus Chriſt are held

Joh. 6.40.

Heb. 10.9.

held forth in *Isa.* 53. 10,11,12. *He shall make his Soul an offering for Sin*, this was that which Christ was obliged to do; and then we have the Promise of the Fathers to him,(1.) Of justifying of many. (2.) Of seeing his Seed, *He shall see his Seed.* (3.) That *the pleasure of the Lord shall prosper in his hand*; he shall have them all united to himself, pordoned and saved for ever. Again *Isa.* 42. 6. The Covenanting Parties are mentioned, the Father saith, *I will give thee* (that is, thee my Son) *for a Covenant to the People.* Here's the Father's Designation and first Sealing of our Lord Jesus Christ to the Mediatorial Office and Employment.

Moreover, Our Lord Jesus readily complied with the Father's Purpose and Will herein,

Isa. 50.5,6 *The Lord God hath opened mine Ear, and I was not rebellious, I gave my Back to the Smiters, and my Cheeks to them that plucked off the Hair: I hid not my Face from shame and spitting.* I gave consent thus to do, I readily yielded to my Father's Pleasure herein; and in the Fulness of Time he actually thus suffered to fulfil and answer the Terms of this Covenant.

I will declare the Decree, (or as Dr. *Hammond* reads it) *the Covenant*: that is, I will publish or manifest that which was agreed upon betwixt God the Father and me This my Brethren, was long kept secret, but it is now clearly revealed, *The secrets of the Lord is with*

*Ps.*25. 14. *them that fear him, and he will shew them his Covenant.* The *Hebrew* Word *Decree*, the Learned in that Language render *Statute*, *Decree*, *Agreement*, *Pact*, *Covenant*; the Word בְּרִית that is

s here uſed (ſaith a Learned Author) is in he Scripture ſometimes *promiſcuouſly*, or *ſynonimouſly* uſed with the Word ברית that is uſually render'd *Covenant*; *Covenant* is taken either *properly* or *figuratively*. Firſt *Properly*, for a *mutual Contract*, *Compact* or *Agreement* between two *Parties*, which differs from a Law which is without Obligation on the Lawgiver; and alſo from a ſingle Promiſe which is without Stipulation. *Covenant* may be thus taken (as one Notes) *i. e.* in a proper ſenſe when applied to the whole Covenant of Peace or Grace. between the Father and the Son, becauſe there was a mutual Stipulation.

Ark of the Pag. p. 11. Buxt. Rab. Tal. p. 818.

2. *Figuratively*, For a bare Promiſe; ſo it was to *Noah*, *Gen.* 9. 9. and ſo the Covenant of Grace run to *Abraham*, *viz.* being no more than a free Promiſe of God; and thus we are to take the Word *Covenant* when it refers to us in Chriſt, for we receive no *Covenant-Bleſſings* upon any mutual Stipulation betwixt God and us, upon or from the Merit of our Work, but all upon the account of Free Grace, and of Chriſt's Covenant with God, and by vertue of that Fœderal Union we had then with him; for all things which we receive in Time, *was promiſed to us in Chriſt from Eternity*; therefore the Elect muſt fœderally be conſidered in Chriſt from everlaſting: The Covenant of Peace with Chriſt, my Brethren, was not made ſimply for himſelf, but for the Elect; he merited that we might poſſeſs: True, all is to him of meer Deſert and Merit; but to us in him, of meer Grace and Favour. So much as to the first

The Covenant made with Believers is only a free promiſe, not upon mutual ſtipulation.

2 Tim. 1. 9. Titus 1. 2, 3

first thing that was proposed to be opened, *That there was a Treaty or Treating between Father and the Son about this blessed Covenant Peace.*

II. I shall shew you more fully, *That th was an Agreement upon the Terms.* Or, *That Son of God did consent to what the Father p posed.*

Christ consented to the Fathers proposals in the Covenant of Peace.

1. It is very evident from what hath be said, That God proposed Matters to his o Son; or what he must do to procure, and es blish the *Covenant of Peace*; but let me a here one or two Scriptures more to shew y that Christ consented unto those Propos made by the Father, *I the Lord have called t in righteousness, and will hold thine hand, and keep thee, and give thee for a Covenant of the P ple, for a light unto the Gentiles: to open bl eyes, to bring out the Prisoners from the Pris and them that sit in darkness out of the Pris House.* And in Isa. 49. 5, 6. it is said, *A now saith the Lord that formed me from the Wo to be his servant, to bring Jacob again to hi tho Israel be not gathered, yet shall I be glorious the eyes of the Lord, And my God shall be strength: And he said it is a light thing that th shouldst be my Servant, to raise up the Tribes Jacob, to restore the preserved of Israel, I will gi thee for a light to the Gentiles, that thou mayst my Salvation to the ends of the Earth.* The things all Expositors that are *Orthodox* agr were spoken by *Jehovah* to Jesus Christ, a do contain Proposals concerning the Covena of Peace. And now

Isa. 42. 6, 7

2. L

2. Let us in the next place conſider of ſuch Scriptures that prove that Chriſt did conſent unto theſe Propoſals. To this effect, ſee *Prov.* 8. 22. 23, 24. *The Lord poſſeſſed me in the beginning of his way, before his work of old. I was ſet up from everlaſting, from the beginning, before ever the Earth was. When there was no depths I was brought forth, when there was no Fountains abounding with Water,* 30, 31. *Then was I with him as one brought up with him, and was daily his delight, rejoicing always before him, rejoicing in the habitable part of the Earth, and my Delights were with the Sons of Men.* As this Text proves the Eternity of the Son of God, who is the *ſubſtantial, eternal Wiſdom of God*; ſo alſo it ſhews there was a voluntary and ready conſent in our Lord to undertake in the Work of our Peace and Redemption, that he was ſet up and did agree to undertake, as our Mediator, to make our Peace with God; and alſo, that he took pleaſure in his ſo engaging on our behalf; To this, let me add what *David* in the Perſon of Chriſt ſpeaks, *Sacrifice and Offerings thou didſt not deſire, mine ears haſt thou opened; Burnt Offerings and Sin Offerings haſt thou not required, then ſaid I, lo I come to do thy Will O God.* Pſa. 40. 6, 7, 8. This place is cited by the Apoſtle, *Wherefore when he cometh into the World he ſaith, Sacrifice and Offerings thou wouldſt not, but a Body haſt thou prepared me. In Burnt Offerings and Sacrifices for ſin thou haſt had no pleaſure. Then ſaid I, lo I come, in the Volmn of the Book it is written of me, to do thy Will, O God.* Heb. 10. 5, 6, 7. Nothing can more fully ſhew Chriſt's chearful Conſent;

What

What God the Father required, Jeſus Chri yielded to do, which was, to make ſatisfactio for Sin, in his Body on the Tree, and ſo t make our Peace with the Eternal *Jehovah*.

I. Conſider who the Perſons tranſacting an treating with each other were, even God th Father, and God the Son; the Father ſtand upon ſatisfaction to his Law and Juſtice, or de mands the whole Sum or Price of our Redemp tion, that ſo our Peace might be made, an Chriſt engageth to give it.

II. The buſineſs or grand Matter tranſacted I ſay, betwixt them was our Peace and Recon ciliation unto God, and ſo to recover all God' Elect from Sin, Wrath and Miſery, and wor about their Eternal Happineſs; the Elect, th not then in Being, yet are here conſidered a fallen, wretched and forlorn Creatures.

III. That the Manner or Nature of thei Tranſactions were *fœderal*, or in a Covenant way, one Perſon mutually engaging and ſti pulating with the other; The Father ſtand upon the ſtrict demands of Law and Juſtice the Son conſents to glorifie the Father therein and raiſe the honour of all the Divine Attri butes, which in time he did do, *I have glorifi* Jo. 17.4,5 *ed thee on Earth, I have finiſhed the work tho gaveſt me to do. And now Father, glorifie m with thine own Self.* As if he ſhould ſay, th Terms agreed upon, or thy Demands are done therefore let me have my Reward, and le mine Elect *be made one in us*; Let me not only Perſonally be one with thee, but alſo Myſti cally

cally one, and ſo be glorified, as it is due to me, as the Hire or Reward of my Work.

IV. If any ask when this Covenant or holy Compact was made, I told you, and ſay again, it bears Date from Eternity, or before the World began, when we had (as I ſaid before) no Exiſtence but only in the Eternal Decree and Purpoſe of God. Moreover, Remember this Covenant was made with Chriſt for us, and in him with us, for all that Grace which is given to us in time, was promiſed unto us in Chriſt, nay given to us in Chriſt from Eternity, 2 *Tim.* 1. 9. *Tit.* 1. 1, 2, 3. as our Surety, Covenanting-Head, and bleſſed Repreſentative. *The Covenant of peace was made from all Eternity*

As to the ſpecial and particnlar Articles agreed upon, on which the Covenant of Peace was made and concluded, I ſhall open them under the next Head of Diſcourſe.

V. Commonly in all Treaties, or Covenants of Peace amongſt Men, there is a Mediator choſen. So God choſe a Mediator of this Covenant; yet his Work as Mediator greatly differs from the Work and Office of all other Mediators, as I might make it appear: For Chriſt is not only Mediator of the Covenant, but *Surety*, *Meſſenger* and *Teſtator* of it alſo: And as he is conſidered Mediator, he is inveſted with a Threefold Office more particularly, which Offices he faithfully executeth in order to the making our Peace with God, in reconciling God to us, and us to God, which I purpoſe to treat of and open in order. *Chriſt is the only Mediator of the Covenant of peace.*

The Work of our Mediator is not barely to ſee our Peace made, or to labour by Intreaty to bring each Party to Moderation, and pliable Terms, and to ſee every thing done according to the Preliminaries agreed upon; but the whole Work of making Peace is ſolely committed to our Lord Jeſus Chriſt, not to ſee others do it, but he himſelf doth it all, even all that God requires on his part, and what is neceſſary to be done *for us*, *in us*, *and by us alſo*.

I. Let it be alſo conſidered, That God would not make any Covenant of Peace with us without a Mediator, without ſuch a Mediator; and that Jeſus Chriſt alone is the Mediator, is evident, *There is one Mediator between God and Man, even the Man Chriſt Jeſus.* I ſay, God choſe his Son to be the Mediator of this Covenant of Peace: and hence he is ſaid to *be given for a Covenant unto the People*, that is, as ſome conceive, To be the Mediator thereof.

1 Tim. 2. 5.

Iſa. 42. 6.

II. God the Father's Demands muſt be granted; he will not ſuffer his Juſt Right and Honour to be invaded, nor his Glory eclipſed, therefore was this Mediator choſen; beſides the Sanction of his Holy Law muſt be preſerved; Private Perſons may forgive Offences, as they pleaſe; but the Juſt and Holy Governour of the World, will not, cannot paſs by Offences till the end of Government be ſecured, that ſo his Holineſs and Juſtice be not ſtained, nor his Law fall to the Ground: Hence one main Article propoſed was, That the Mediator of our Peace do make full Satisfaction, and if he doth

doth not this, there could be no Covenont of Peace concluded; this therefore was the reſult of that Counſel of Peace held in Eternity.

III. There was I ſay, a neceſſity for the Son of God to be both Mediator and Surety of this Covenant: I do not ſay, that there was a neceſſity laid either upon the Father or the Son to enter into this Covenant of Peace for us: No, no! But if God will in a way of Free and Sovereign Grace enter into ſuch a Covenant for Mankind, there was a Neceſſity for Chriſt to be the Mediator and Surety of it; I ſay, Neceſſity, ſo far as we can, or are able to conceive, in reſpect of this Matter.

The neceſſity of a Mediator of the Covenant of Peace, and that Chriſt is he.

1. Becauſe God hath not revealed, or made known any other way by which our Peace could be made, but by a Mediator. I do not ſay, that God could not any other way make our Peace, but that he could not in reguard of his own Honour (ſo far as it appeareth unto us.) Moreover, if God hath not made known any other way, then there is no other way for us to obtain Peace with him; But no other way is made known.

2. There could be no other way, as we can conceive, becauſe the breach that was between God and us, muſt be made up by a full ſatisfaction to the Law and Juſtice of God, God being Juſt as well as Gracious; and hence one end why Chriſt was made *a propitiation through Faith in his bloud*, was *To declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God, v. 25. To declare, I ſay, at this time his righteouſneſs, that he might be* Rom. 3. 25.

juſt, and the Juſtifier of him that believeth in Jeſus, verſ. 26. that is, That no wrong might be done to the Eſſential Purity of God's Nature, or Rectitude of his Will; nor yet to his immediate Juſtice, by which he cannot but hate Sin, and for it require a Satisfaction.

3. In regard of the *Truth* of God's Threatning pronounced againſt all Mankind in *Adam*, upon his Diſobedience, legal Threatnings are ſuch, that they admit of no Pardon, without Satisfaction be made to the Juſtice and Holineſs of God; and this was ſignified by all thoſe Typical Sacrifices and Offerings under the Law; therefore in vindication of the Truth or Veracity of God, together with the Honour, Equity, and Sanction of the Law, there muſt be Satisfaction made, or no Peace with God, for fallen Mankind; and this could not be done but by ſuch a Mediator as Jeſus Chriſt is.

For that which could not be done by Men or Angels, nor as a ſimple Act of God's Mercy, without the Impeachment of his *Holineſs*, *Truth*, and *Juſtice*, &c. could not be done at all: But no pardon, no Peace could be procured by Men nor Angels, nor as an abſolute or ſimple Act of Mercy, without the Impeachment or eclipſing the Glory of the Attributes of God's *Juſtice*, *Truth*, and *Holineſs*, &c. therefore it could not be ſo done at all.

4. To ſay God might have entered into a Covenant of Peace for us any other way than by the Mediator Jeſus Chriſt, or through his Death and Atonement would (as one obſerves) reflect

reflect upon his Love to his own dear Son: For why ſhould the Son of God be made a Curſe for us, or ſuffer the curſed Death of the Croſs, to make our Peace, if Peace could be made any other way, without the leaſt injury to the Juſtice, Law, or Holineſs of God, *&c.* No doubt my Brethren, but that the Son of God had been ſpared, if he had foreſaw that our Peace might have been made ſome other way.

Moreover, would it not then follow that there might have been two Ways to obtain Peace and Reconciliation with God, which is contrary to what our Bleſſed Lord ſays, *No Man cometh to the Father but by me*; that is, cannot come to have Peace with God any other way, but by me, by my Death, or through my Blood, not without believing, or depending upon me: For thus it is with the adult. *Joh.* 14. 6.

5. There is no other way of Peace with God, and therefore a Neceſſity of Chriſt's Mediation; becauſe *without the ſhedding of Blood, there is no Remiſſion*; no Pardon, and ſo no Peace; there could be no diſcharge from the guilt of Sin, no removal of the Puniſhment of Sin, nor any Purgation from the filth and pollution thereof, without the Blood of Chriſt be ſhed. *Heb.* 9. 22.

6. Becauſe it is poſitively ſaid, *There is no other Name given under Heaven whereby we muſt be ſaved*: If there is no other Name, Way, or Means given, but by Jeſus Chriſt; then there is a Neceſſity that our Peace be made alone by him: But this is ſo, therefore there is a Neceſſity of Chriſt's Mediation. *Act.* 4. 12.

In the next place we will enquire what is abſolutely neceſſary for the Mediator of our Peace to do, or were Requiſites in him, according to the Articles agreed on in this Covenant, to make our Peace with God.

The Requiſites in Chriſt as a Mediator.

1. A Mediatour of this Covenant of Peace, muſt underſtand the Nature of that difference, or breach which was betwixt God and Man; and what Terms the Holy God, who is the Injured Party) ſtands upon; and muſt have granted him if ever our Peace be made; and who but Jeſus Chriſt, who is God, knew this? It was he only that well knew what it was that could ſatisfie Infinite Juſtice: Had it been propoſed either to Men or Angels to reſolve this Queſtion, *i. e. By what Means ſhall fallen Man come to be reconciled to God, and God be righted as touching all that wrong Sin and Sinners have done him?* What Anſwer think you could they have made? Alas! no meer created Being could reſolve ſuch a Queſtion.

2. He that is the Mediatour of this Covenant, or that maketh our Peace, muſt not only know what will do it, but alſo he mnſt be able to anſwer all God's Demands, both in reſpect of his Law and Juſtice; and alſo be able to ſupply all our Wants and Neceſſities: He muſt ſeek the Honour of the Bleſſed God, and equally ſeek and be able to relieve poor Sinners; and none but Jeſus Chriſt could do this, who is an indifferent Perſon, or one equally related unto both, he being *both God and Man in one Perſon.*

(1.) He

(1.) He being God, the one and the ſame Eternal God, he could not but know what concerned the Glory of his Father; and therefore would not, could not eclipſe his Glory.

(2.) And he being Man, he could not but ſympathize with the poor Creature; and as being God he did not only know all our Wants, but he is able alſo to ſupply them. This brings me to the next particular.

III. The Mediator of this Covenant muſt therefore be every ways ſuitably qualified, or capacitated for this Work and Mediatorſhip; and to this end I ſay, he muſt be God; nay, God in our Nature, (for a meer Man could not ſatisfie Infinite Juſtice); his Obedience or Sufferings elſe could not therefore have been meritorious: For it was from the Union of the Divine Nature with the Humane, that put ſuch a Worth or meritorious Efficacy in his Sacrifice.

Chriſt is every way qualified to be Mediator of the Covenant.

I ſay, Jeſus Chriſt our Mediator muſt be *God*,

Why Chriſt muſt be God.

1. Becauſe thoſe Evils which he was to expiate, could never be taken away by any Perſon that was not God, or whoſe Sacrifice or Atonement had not an infinite Worth and Satisfaction in it; becauſe Sin is againſt the Infinite Majeſty of Heaven.

2. Jeſus Chriſt as Mediator muſt be God, becauſe otherwiſe he could not ſuſtain, or bear in his Body and Soul that great weight of Sin and Wrath laid upon him; for if but the guilt of one Sin was laid on any meer Man, it would ſink him down to the loweſt Hell; much more then would the weight of all the Sins of God's Elect have ſunk down the Lord Jeſus Chriſt,

when laid upon him, had he not been God, but a meer Man. How doth *David* cry out of the burden of his Sins? *Mine Iniquities are gone over mine Head, as an heavy burden, they are too heavy for me.* Nay, my Brethren, when our Sins were laid upon our Lord Jesus Christ, and he began to bear, and feel the weight of them, tho he was God, how did he cry out? *and he began to be sore amazed,* and said, *My Soul is exceeding sorrowful, even unto Death: Tarry ye here and watch, and he went forward a little, and fell on the Ground:* The weight of our Sins and Divine Wrath, brought him down to the Earth.

Psal. 38.4.

Mark 14. 33, 34.

3. Christ our Mediator must be God, otherwise his Suffering, or the purchase of his Blood could not have merited all that Grace and Glory for all God's Elect, which indeed it did. Brethren there is a difference between a full Satisfaction or Payment of Debts, and a Price that is laid down not only to do that, but also to merit and purchase a Right to great Riches, high Priviledges and Honour.

Now if Christ had only paid our Debts, or satisfied the Justice of God as to his vindictive Vengeance, tho we thereby had been delivered from Hell, yet that Payment could not have raised us up to Heaven; no, it is through the Merits of that Infinite Price Christ laid down, that we come to be the Sons of God, and Heirs of Glory; and all this is through the Dignity of his Person, and infinite Value and Worth of his Purchase, as being God; and also as it was the Grant of God the Father to Christ, in the Covenant of Peace, as the result of those Transactions.

4. He

4. He must be God, because otherwise he could not have subdued, and overcome all his and our Enemies: What meer Man is able to wrestle with, and overcome *Satan*, and all the Powers of Darkness? Or how could he have prevailed against Death? Overcome and have subdued Death? *I will ransom them from the Power of the Grave: I will redeem them from Death: O Death, I will be thy Plague; O Grave, I will be thy Destruction.* And hence Christ says, *Destroy this Temple, and in three Days I will raise it up again.* This he could not have done except he had been the Eternal God. Now this is sometimes attributed to the whole Trinity, sometimes to the Father, sometimes to the Holy Ghost, so it is sometimes attributed to Jesus Christ, which shews, that the three Persons are all but one and the same God. *Hos.*13.14. *Joh.*2.19.

5. He must be God, in respect of his Work as Mediator in reference to Man; for he was obliged to quicken all God's Elect, (who in the *first* Adam *were dead in Sins and Trespasses*) and raise them from that Spiritual Death, and overcome the Power of Sin and *Satan* in them, as well as for them. This brings me to the next Thing. *Eph.*2.1,2.

II. Jesus Christ also as Mediator of Peace, *must be Man.* *Christ must be Man.*

1. He must be Man, because he must work out a Righteousness in the same Nature that had sined, Man was obliged to keep the Law perfectly; and this must be done by Man, if ever he be Justified with God; (for *God will in no wise clear the Guilty.*) True, this is not required *Exod.*34.7

red in the Covenant of Peace to be done in t
Perſon of every elect Sinner, but in the Pe
ſon of Chriſt, who is the Repreſentative
every one of them. For as we were all ma
Sinners by one Man, as the Head and Repr
ſentative of all his Seed, ſo we became Right
ous by the compleat and perfect Obedience
one Man, as the Head and Repreſentative
all his Seed; for as the Law being broken
one Man, is imputed to all his Seed, ſo the La
being compleatly kept by one Man, Jeſ
Chriſt, is imputed to all his Seed: *For as by o*
Rom. 5. 18, 19. *Man's Diſobedience many were made Sinners; by the Obedience of one, ſhall many be made Righteous.* Moreover, Juſtice required that th
ſame Nature that broke the Law, ſhould kee
the Law, tho room for a Subſtitute, or Surety
was reſerved in the Wiſdom and Council
God.

2. Chriſt muſt be Man, becauſe he muſt die
now God as God (I mean the Godhead) coul
not die; Man muſt die to ſatisfie offended Ju
ſtice for the Breach of the Law; therefor
Chriſt muſt be Man and die: And by Vertue
the Union of the Divine Nature with the Hu
mane Nature in his Perſon, the Death of Chri
was a full Satisfaction to the Juſtice of God.

3. He muſt be one with us, or elſe how coul
his Obedience be imputed to us? For as ou
Sins was imputed to him, ſo his Righteouſnes
is imputed to us.

4. He muſt be Man, that he might be a Mer
ciful High-Prieſt, *being touched with the feeling of our Infirmity*, he muſt have acceſs to both

e was to deal with God for Man, and for God ith Man.

Jeſus Chriſt ought to be of the ſame Stock ith thoſe he Redeemed or Sanctified to God, Or, of one Stock, of one Blood ſaith a wor- hy Author; 'That by the Law of Propinquity of Blood, he might have right to redeem us; *Goel* the next of Kin, had an Obligation upon him to redeem his Brother's Land if Mortga- ged: *If thy Brother be waxen poor, and hath ſold away ſome of his Poſſeſſion, and if any of his Kin come to redeem it, then ſhall he redeem that which his Brother ſold.* Dr. Man- ton, 4 Vol. p. 1084. Levit. 25. 23, 26.

'So of Perſons, *If ſold, after he is ſold he may be redeemed again, one of his Brethren may redeem him:* So Chriſt is called *Goel*, Job 19. 25. *For I know that my Redeemer liveth:* Chriſt is our Kinſman, not only true Man, but the Son of Man; true Man he might have been, if God had created him out of nothing, or he had brought his Subſtance from Heaven; but he is the Son of Man deſcended from the Loins of *Adam*, as we are, and ſo doth re- deem us, not only *Jure proprietatis*, by virtue of his Intereſt as our Creator, but *Jure pro- pinquitatis*, by virtue of Kindred, as one of the ſame Stock and Lineage, as the Son of *David*, * as well as the Son of God, for Chriſt Jeſus, of all the Kindred, was the only one that was free, and able to pay a Ranſome for us. Ver. 47, 48. * The Dr. ſaith Adam.

5. He muſt be Man, as the ſaid Author notes, 'That we might find a Fountain of Holineſs in our Nature, God hath poured out upon his 'Hu-

'Humane Nature, such a measure of Holiness
'that he might be a common Fountain to all
'the Elect; *of his Fullness have all we received*
Joh. 1.16. '*and Grace for Grace.* Christ, as God-man, is
'the Fountain from whence we receive all
'Grace.

'6. To give us a Pledge of that Tenderness
'of his Love and Compassion towards us; for
'he that is our Kinsman, *Bone of our Bone, and*
'*Flesh of our Flesh*, will not be strange to his
'own Flesh; especially since he is one that is
'so not by necessity of Nature, but by volun-
'tary Choice and Assumption, we could not
'have such familiar and confident recourse to an
'Angel, or to one of another or different Na-
'ture from ours; this made *Laban*, tho other-
'wise a churlish Man, kind to *Jacob*; *Surely*
Gen. 27. 14. '*thou art my Bone and my Flesh.*

III. Christ must be God and Man, if he be a fit Mediator betwixt God and Man; *i.e.* he must take our Nature into Union with his Godhead, and that

(1.) That we might mystically be united to God, or draw near to God, and so be raised up into a glorious and happy State; for the Spring or Foundation of our Happiness riseth from the Hypostatical Union of the two Natures in the Person of Christ; we had never been able to have drawn near to God, nor have been united mystically to God, had not there been such an Hypostatical Union of our Nature to the Divine Nature in Christ's Person; for that was the Spring, I say, and Foundation of our Union.

(2.) More-

(2.) Moreover Chriſt muſt be *God-man*, ecauſe the Covenant of Peace was tranſ-cted with Chriſt, not as God, ſimply ſo conſi-ered, but as *God-man*, or as Mediator; and as o he ſtruck Hands with God, *Chriſt-God*, (as ne obſerves) could not be under the Law, nor epreſent Man, and take his *Law-place*; nor ould the Godhead ſuffer, and pay the price of Blood, nor receive a Miſſion, and *Mandates*; Chriſt ſimply conſidered as God, could not be Meſſenger, nor be ſent, nor as God could here be Promiſes made to him, nor any Re-wards given him, but as Mediator this was done.

(3.) Had Chriſt not been God-man, how could there been two Parties Covenanting with each other about making of our Peace: For Chriſt-God, the ſecond Perſon, could not conſtitute a Party diſtinct from God, con-idered eſſentially *one: I and my Father are one*; *but a Mediator is not a Mediator of one, but God is one:* Therefore the Covenant of Peace was made with Chriſt as God-man, God in our Nature. *Ark of the Covenant, p. 76. Joh. 10. 30*

I ſhall now proceed to ſhew you what a Mediator ſignifies, and ſo open the Work of Chriſt as Mediator.

1. A Mediator properly ſignifies a Midler, a middle Man, a Reconciler, or *a Days Man that lays his Hands upon both*, מוכיח, one that inter-poſeth, to make up the Breach, or Difference that is between diſagreeing Parties: Now Jeſus Chriſt is a middle Perſon, and fit every ways to be a Mediator betwixt God and Man, he is at an equal diſtance, and equally drawing near to, *Job 9. 33. The Work of Chriſt as Media-tor.*

and

and a like related unto both, he being God and Man in one Person, he is a meet and a proper Reconciler of God to Man, and of Man to God.

1 Tim. 2. 5. *For there is one Mediator between God and Men, the Man Christ Jesus; and for this cause he is the Mediator of the New Covenant*, &c. For as he is God's Son, so also he is our Brother or Kinsman; and so the Right of Redemption falls upon him.

Heb. 9. 15.

Christ called, or authorized to be a Mediator.

2. A Mediator must have a legal Call to this Office, or be authorized to manage this great Trust, as well as be every ways fitly qualified so to do, and must be allowed to undertake herein by the Injured Party. Now, my Brethren, Christ was *Chosen*, *Called*, *Authorized* and *Anointed* by the Father to be Mediator, and willingly, as I have shewed you, he accepted of this Work and Office.

He did actually interpose, or step in between twixt God and Man, and acted and executed the Mediator's Office, as a *Days-man's* part, in this Treaty of Peace, by the Appointment, Call, and Authority of God, God accepted him for us to make our Peace; *I have made my Covenant with my Chosen:* He was chosen, *Behold mine Elect*——Again God saith, *I have called thee in Righteousness, and will hold thy Hand*, &c. God did with him strike Hands for us, the Stipulation on our part was made by him. *I have laid help upon one that is mighty, I have exalted one chosen out of the People.*

Psal. 89. 3.

Isa. 42. 1, 6

In Christ we were represented by mutual Agreement in those Covenant Transactions with his Father.

3. A

3. A Mediator must comply with the just demands of the wronged Party, and do that which he requires, without which he will never make Peace. *Christ complyed with the Father's Demands.*

Jesus Christ therefore must be Man, because the shedding of his Blood is absolutely necessary, in order to the making of our Peace the just Right of the offended Soveraign of Heaven and Earth, must be vindicated; and to this End the Son of God took our Nature upon him, that he might offer up, or Sacrifice that Body to the Justice of God, he laid down his Life, *as the Father gave him Commandment, for he is our Peace, who hath made both one——And that he might reconcile both unto God, in one Body, by the Cross, having slain the Enmity thereby; and having made Peace by the Blood of his Cross, by him to reconcile all things to himself,* &c *Joh.* 10.18 *Eph.* 2. 14, 16. *Col.* 1.20.

4. A Mediator must be a Person that hath interest in both Parties, and be one whom both Parties may trust, being equally affected unto both, seeking to do all just right to one, and to relieve the offending Party, so far as he is capable to do it. *Christ as Mediator, has interest in both Parties.*

Now our Lord Jesus Christ hath interest in God, being his own Son, and one and the same God; and being Man he is nearly related unto us, God therefore can trust him as his most faithful Servant; and God in Mercy and Infinite Love chose him as our Trustee, knowing that he would not, could not fail us; therefore he committed our Interest and Concernments of our Peace to him, we having no other Friend in Heaven nor Earth. And this, Brethren,

was

was before we had any Being, or were able t
diſpoſe of our Intereſt or Concernments.

Chriſt a Well-wiſher to Peace.

5. A Mediator ought to be a Perſon that is Well-wiſher to Peace, or one that loves Peac longs after it, there being nothing more a ceptable to him than Peace.

Iſa. 9.6. Jeſus Chriſt is called *the Prince of Peace*; n only a peaceable Prince, but the Prince Peace, the only Perſon of Peace, or Peac maker.

Never did any Perſon give ſuch clear, fu and undeniable Proofs, and Demonſtrations his being a Well-wiſher to Peace, or a Lover Peace, as Jeſus Chriſt hath done. As,

I. Witneſs how freely he offered himſe to the Father, in our behalf, to treat about, a yield to the terms of, and ſign this Bleſſed C venant of Peace.

II. Witneſs the Glory he was willing leave, in order to his actual accompliſhme thereof.

III. Witneſs the long Journey he to from Heaven to Earth, that he might reconci God and Man.

IV. Witneſs his great Abaſement, a *Phil.* 2.6,7 wonderful Condeſcention for *being in the Fo of God, he thought it not Robbery to be equal w God:* (not equal by a delegated Power from G for in Eſſence he is *Co-equal, Co-eſſential, a Co-eternal with the Father,*) *but made himſelf of Reputation, and took upon him the Form of a Se vant, and was made in the likeneſs of ſinful Ma* his Condeſcention was free, and voluntary, unconſtrained (unleſs it was by Love) he ſu

fer

fered his Glory for a time to be eclipſed, yet he did not lay down the eſſential Form of God; no, that was impoſſible; but he aſſumed the Form of a Servant, by taking onr Nature into Union with his Divine Nature, and all this to make our Peace.

V. Witneſs how deſirous he was of Peace, by conſidering what in that Body he paſt through from firſt to laſt, that he might make Peace.

(1.) Conſider his Bloody Agony: Divine Wrath touched his Soul, he ſweat great Drops, (or congealed Clots) of Blood, tho it was in a cold Night; he prayed, he feared, he cryed *with ſtrong Crying and Tears*, the *Pangs of Hell* took hold of him; no Man ever felt what he felt in his Soul; *he poured forth his Soul to Death*, or came under a Spiritual Death, *My God, my God, why haſt thou forſaken me?* Heb. 5. 7.

(2.) Conſider what an Ignominious Death he ſuffered; to be hanged on a Tree, was a Death which none but Slaves and notorious Malefactors endured, the Lord of Heaven and Earth ſuffered the Puniſhment of a vile and curſed Offender; and all this to make our Peace.

(3.) Conſider how painful this Death was, my Brethren, it was not only a ſhameful and ignominious Death, but alſo a very painful and lingering Death; for from his Scourging by *Pilot*, to his giving up the Ghoſt (it is obſerved) it was ſix Hours, all which time he was in bitter Torture and Anguiſh, both in Soul and Body too; he ſuffered from Heaven, from Earth, and from Hell.

(4.) Consider it was also a cursed Death; *He was made a Curse for us,* as *it is written, Cursed is every one that hangeth on a Tree*; and all this to make our Peace. Gal. 3. 13.

(5.) Consider when this was done, even at such a time when Multitudes were come out of the Countries round about to *Jerusalem*, to keep the Feast; who, no doubt, had heard of the great Fame of Christ, and of his mighty Miracles, and longed (it is like) to see him; and now for them to behold this Person thus Mocked, Scourged, and Hanged on a Tree as a Miserable Wretch, must needs wound his tender Heart; but all this he bore to make our Peace, which abundantly proves he was inclined to Peace, willing to make our Peace, and appease God's Wrath.

(6.) Consider his most importutate Endeavours to bring poor Sinners to accept of that Peace which he hath made.

1. What Arguments doth he use.

2. How long he doth wait knocking at their Doors.

3. And what Repulses doth he daily meet withal and sustain, and what abominable Affronts doth he suffer from Unbelieving, and *Hard-hearted* Sinners: O how much is he for Peace!

Christ as Mediator of a yielding and condescending Spirit.

VI. A Mediator must be of a yielding and condescending Spirit, one that can comply with each Party, not Self-will'd, nor seeking his own Honour, &c.

Our Lord Jesus Christ condescended in every thing to do his Father's Will; nevertheless,

Not

Not my Will, but thy Will be done; tho he was a *Son, yet learned he Obedience by the things which he suffered*: He ſtuck at nothing; *I did not withhold my Face from Shame and Spitting.* No Mediator ever condeſcended as Chriſt did, *He that ſpeaketh of himſelf ſeeketh his own Glory, but he that ſeeketh his Glory that ſent him, the ſame is true, and there is no Unrighteouſneſs in him*: All his whole deſign in his working about our Redemption and Reconciliation, was to advance his Father's Glory; and he complied to do whatſoever was requiſite in order thereto. Heb. 5. 8. Joh. 7. 18.

VII. A Mediator ought to be cloathed with Power, (I mean not only with a legal Authority, for that I have ſpoken to already) but to be one that hath Ability, Wiſdom, and Diſcretion to make up the Breach that is between Parties at variance; every one is not in a capacity to become a Mediator, were they called to that Office, for want of Ability. *Chriſt as Mediator cloathed with power*

Now our Lord Jeſus Chriſt is mighty in Power; *He is mighty to ſave.*

(1.) He is every way capable to accompliſh the Work of making Peace and Reconciliation with God: *He is the Power of God, and the Wiſdom of God.* He is called God's Arm, and the Man of his Right Hand. *Let thy Hand be upon the Man of thy Right Hand, upon the Son of Man, whom thou madeſt ſtrong for thy ſelf.* Let thy Hand of Juſtice be upon him, take Satisfaction in him: Beloved, whatever Juſtice required, the Holineſs of God required, the Veracity of God required, or the Law of God required; in order to our Peace, Chriſt is able 1 Cor. 1. 24. Pſ. 80. 17.

Iſa. 63.1. to anſwer all: *I that ſpeak in Righteouſneſs, mighty to Save.*

(2.) Moreover, whatſoever our deplorable Condition and Neceſſities do require, in order to our Peace and Reſtoration, he is able to anſwer it fully alſo.

1. He is able to encounter and overcome *Satan*; and as he hath done this in his own Perſon for us, ſo he alſo doth it in us; for naturally we were in *Satan*'s Chains, even Captives to the Devil, *the ſtrong Man armed* held us faſt, but Chriſt being cloathed with greater Power, hath delivered us out of *Satan's* Hands:
Iſa. 61.1. He was Anointed *to ſet at Liberty thoſe that were bound.*

2. He hath overcome Sin, or deſtroyed that
*Dan.*7.24. Enemy: This was part of his Work, i. e. *To make an end of Sins, and to make Reconciliation for Iniquity, and to bring in everlaſting Righteouſneſs*, &c.

That is, to make an end of Sin as to the Guilt, Condemning Power, and Puniſhment thereof; and at laſt he will make an end of the very Being of Sin alſo, in all his People.

*Joh.*16.33 3. To overcome the World: *In the World ye ſhall have Tribulation, but be of good chear, I have overcome the World.* As he overcame the World in all its Snares, Temptations, Flatteries, and Frowns for us, ſo through him we ſhall overcome the World alſo. We overcome in him, and ſhall by him, or through his Aid and Aſ-
*Rev.*2.21. ſiſtance at laſt, and ſo *ſit down with him on his Throne.*

4. He

4. He is able to open blind Eyes: This he was alſo Anointed to do, even not only to *proclaim Liberty* for the Captives, *But the recovering of Sight to the Blind*; for we by Nature were all born Blind, and none but Chriſt can give us Sight, or open the Eyes of our Underſtanding. *Luke* 4.18.

5. He hath Power to raiſe the Dead, *The Dead ſhall hear the Voice of the Son of God, and they that hear ſhall live: You hath he quickned that were dead in Sins and Treſpaſſes*: Not one Soul could receive any benefit by his Mediation, unleſs he had been cloathed with power to raiſe dead *Lazarus* from the Grave. I mean every elect Sinner dead in Sin. *John* 5.25. *Eph.* 2.1.

6. To change our Rebellious Hearts, or bow and bend our ſtubborn *Wills*, or to make the Unwilling *Will* willing, which he doth in the Day of his Power. And ſo to take away that Enmity that naturally was in our Hearts againſt God, or remove all our Vitious Habits, or that averſeneſs that was in us to God, and to the things of God, or to Circumciſe our Hearts to love the Lord our God, which could not be done by any but by one cloathed with a creating Power, for it is he that forms the Image of God again in us. *Pſ.* 110.3. *Rom.* 8.7.

7. To cloath the naked Soul, by putting on the Robe of his own Righteouſneſs upon it.

8. To raiſe us up from the Dead at the laſt Day: *I will ranſom them from the Power of the Grave, I will redeem them from Death: O Death, I will be thy Plague*; *O Grave, I will be thy Deſtruction*——— Moreover, *Hoſ.* 13 14. 1 *Cor.* 15 55.

9. He is able not only to bring us to God, or *into the Bonds of his Covenant*, but also to keep us in a State of Peace, so that we shall not break Covenant with God any more for ever, so as to lose his Love and Favour: And as Jesus Christ hath power to do this, so he also in this Covenant of Peace ingaged to do it.

He is able, I say, and will do it: Brethren, shall he shed his Blood to make our Peace, and shall he not secure that Peace to us, or not preserve us in a State of Peace? I shall, before I have done, shew you that he is not only Mediator, but Surety also of the Covenant of Peace, and he is bound or obliged to perform all these things, for *all that are given unto him by the Father, and he will lose not one of them*; we are the Preserved *in Jesus Christ*, as well as *Called*.

Jude 1.

Christ as Mediator, is to reconcile both Parties one to the other

VIII. A Mediator is not only to bring one Party to Terms of Peace, but to reconcile both Parties if possible.

Jesus Christ is not only to reconcile God to Man, but also Man to God. *A Mediator is not a Mediator of one, but God is one.* God is the offended and injured Party, and Jesus Christ reconciled God by that Satisfaction he made to his Holy Law and Justice, but he hath another Work to do, which is to reconcile the Elect unto God: Some Men intimate, that although God on his part in Christ is reconciled, yet Man is to reconcile himself to God, or make his own Peace as well as he can, and that he is to enter into a Covenant himself with God, and labour to perform these things upon the pain of

See Mr. Dan. Williams's Book.

Dam-

Damnation, but this Goſpel I underſtand not; I know no Covenant of Peace but that which Chriſt made with the Father; and it is his Work as Mediator to bring poor Sinners to accept of the Terms of Peace agreed on in order to their perſonal and actual Intereſt in the Bleſſings of the ſaid Covenant, Chriſt muſt change the Sinners Heart by the infuſing of his Spirit, and ſo unite the Soul to himſelf, by which means he brings the Sinner into the Bonds of the Covenant: The outward means is indeed the Preaching of the Goſpel, but the inward and effectual means, is the efficacious Operations of the Holy Spirit; and he that ſaith it is in the Power of Man's Will to make his Peace, or to lay hold of the Covenant, takes the Work of Chriſt's Mediation out of his Hand, and the Crown from off his Head.

IX. A Mediatour many times meets with great trouble, and Difficulties in undertaking to make Peace; and what trouble hath Jeſus Chriſt met with? And what Sorrow hath he undergone from Devils, from Men, nay, and from Divine Juſtice, and incenſed Wrath, when he put himſelf in our Law place? What Reproaches and Temptations did attend him? What Tears did he ſhed? What Anguiſh did he feel? And what a Bloody Agony did he paſs under? And what a Painful und Shameful Death did he Die? And alſo what Oppoſition and Reſiſtance, Scorn and Contempt doth he daily ſtill meet with from Sinners? Oh! how averſe are Men to accept of Peace and Reconciliation with God by Chriſt? Some contemn his Blood,

rendring it as an empty and carnal thing, and think to obtain Peace by another Christ; a Christ within, even by the Law or Light in their Hearts: Others by a new Law, or by their Faith and Sincere Obedience.——Moreover, some value the League they have made with Sin, Hell, and Death, and will not nullifie that, but esteem that Covenant before and above this Covenant of Peace, made between the Father and Son, and confirmed by Christ's Blood. But I can proceed no further at this time.

SERMON III.

Further opening the Work of Christ as Mediator: Together with the Exercise of his Offices, as King, Priest, Prophet, Surety, Testator, *&c.*

ISA. Liv. x.

Neither shall the Covenant of my Peace be removed, saith the Lord that hath mercy on thee.

THE Doctrine I have raised from these Words, is this, *viz.*

Doct.

Doct. *That there is a Covenant of Peace, made or agreed upon, and ſtands firm in behalf of all God's Elect.*

I am, my Brethren, upon the Work and Office of Chriſt, as Mediator of this Covenant of Peace; I have gone through an Induction of *Nine Particulars*, and ſhall now proceed:

X. A Mediator ought to be indowed with much Patience and Long-ſuffering for Peace ſake, either from the one or the other Party. *Chriſt a patient Mediator.*

Now, my Brethren, Jeſus Chriſt, the Mediator of Peace in this Covenant, hath ſhewed wonderful Patience, he indured the Anger and Wrath of God; the Father *ſmote him, and hid his Face from him, he ſpared not his own Son.* And he was alſo deſpiſed and rejected of Men, yet bore it all patiently; *He was oppreſſed and afflicted, and yet opened not his Mouth; who when he was reviled, he reviled not again, but committed himſelf to him that judgeth righteouſly.* Rom. 8. 32. Iſa. 53. 7. 1 Pet. 2. 23

XI. A Mediator muſt be undaunted, and very courageous, and not tired nor wearied out. *Chriſt an Undaunted and Courageous Mediator.*

Jeſus Chriſt, my Brethren, is full of Courage; *He ſhall not fail nor be diſcouraged, till he hath ſet Judgment in the Earth.* Iſa. 42. 4.

Tho his Work was heavy and amazing which he was to do, yet he fainted not; God the Father having promiſed to uphold him, *I will uphold thee*; indeed it was impoſſible that he ſhould want courage who was the Mighty God, the Lord

Lord *that fainteth not, neither is weary*, he hath the fulneſs of the Godhead dwelling Bodily in him, *I that ſpeak in Righteouſneſs mighty to ſave.* He never fainted under his Burden ſo as to caſt it off, but faithfully finiſhed the Work his Father gave him to do; *It is finiſhed, and he bowed his Head and gave up the Ghoſt.*

Col. 2, 9. Iſa. 63. 1. Joh. 19. 30

Chriſt a Mollifying Mediator.

XII. A Mediator muſt be of a *mollifying Temper*, indeavouring to bring both Parties to terms of Peace, the one not to ſtand up to the uttermoſt rigour of Juſtice further than is abſolute requiſite, nor the other to remain ſtubborn and obſtinate.

Now Jeſus Chriſt the Mediator of this Covenant of Peace in this infinitely excelled all that ever undertook ſuch an Office.

1. How Mollifying was his Temper towards God? True, he well knew God could not in point of Juſtice, conſidering his Infinite Holineſs, Rectitude of his Nature, and the Sanction of his Law, abate any thing; no, not one Farthing of the whole Debt, but muſt have full Satisfaction; yet Chriſt brought the Majeſty of God to accept of his Mediation and Suretiſhip for us; and O how did God condeſcend to him herein, who might have vigorouſly exacted a full Satisfaction from the Sinner himſelf, and not to have admitted of a Subſtitute for him! But the Bleſſed Mediator prevails with God to accept of Payment from his Hands inſtead of a Perſonal Satisfaction made by the Sinner; God yields to Jeſus Chriſt, and accepts of Payment or Satisfaction from his Hands; not in our Perſons, but in the Perſon of his Son as Mediator;

tor; for tho the Father might make the firſt Propoſal of this to his Son, yet 'tis by Chriſt's Undertaking that God is pacified, &c. *He was made a Curſe for us, therefore as by the Offence of one Judgment came upon all Men to Condemnation, ſo by the Righteouſneſs of one, the Free-gift came upon all Men unto Juſtification of Life. For as by one Man's Diſobedience many were made Sinners; ſo by the Obedience of one ſhall many be made Righteous.* As *Adam* brought us into Debt, and made us obnoxious to Divine Wrath, ſo Jeſus Chriſt hath paid our Debts by his active Obedience to God's Law, and by bearing that Wrath on his Soul and Body which our Sins had brought upon us; *For the Tranſgreſſions of my People was he ſtricken.* Gal. 3.13. Rom. 5.18, 19. Iſa. 53.8.

2. See how the Mediator prevails with God, for inſtead of God's demanding an inherent Righteouſneſs, a Righteouſneſs wrought out in our Perſons; he accepts of an Imputed Righteouſneſs wrought out in the Perſon of his own Son in our Nature as Mediator, *Who of God is made unto us, Wiſdom and Righteouſneſs, and Sanctification, and Redemption——In the Lord, ſhall one ſay, have I Righteouſneſs and Strength.* 1 Cor. 1. 30.

And then on the other ſide.

(1.) Chriſt is of a mollifying Temper towards Man, for he brings Man that he might partake of the Bleſſings of Peace, to forego or give up all his own Righteouſneſs as good for nothing; nay, to account it as Dung in point of Juſtification at God's Bar, or when it is compared to the Righteouſneſs of God in Chriſt, Pſa. 3.8, 9.

Christ, and instead of seeking Justification by our own Righteousness, or by our Faith and sincere Obedience, utterly to renounce it, and to submit to the Righteousness of God, *That we*
Rom. 10. 3. *may be Justified freely by his Grace, through the Redemption that is in Christ Jesus.*

(2.) Not to work to be Justified, not to re-
Rom. 4. 5. pent or love God to be Justified, *But to work not, but believe in him that Justifies the Ungodly.*

(3.) Not to work for Life, but from Life, *i. e.* from a Principle of Life wrought in the Soul, not to change one Work or Act of the Creature in Justification to another Work or Act of the Creature; I mean not to renounce all Works of the Law in point of Justification, and to include Gospel-works, or Faith and Obedience as part of our Justifying Righteous-
Rom. 11. 6. ness before God; no, no, but to exclude all manner of Works, Faith and Obedience what-
Rom. 4. 45. soever, and to rest upon Christ alone, or on his Righteousness exclusive of all the Creature doth, or can do.

(4.) And tho the Soul sees he is already Justi-
Eph. 1. 6. fied, *and accepted in the Beloved*, and for ever delivered from Wrath and Condemnation;
Rom. 8. 1. yet to live a Holy Life and renounce all Sin and Iniquity from a Principle of Faith; and because
Tit. 2. 14. Sin is so hateful unto God, and so abominable in his Sight, and because Christ is his Lord, therefore to do all things whatsoever he com-
Joh. 15. 15 mandeth him, and all this in Love to Christ, not to seek his Acceptance and Justification by the Worth of his Faith and Obedience, but in Christ,

Chriſt, and to account himſelf *an Unprofitable Servant, when he hath done all that Chriſt hath commanded him.*

(5.) Chriſt never leaves his Elect, until he hath brought them to theſe Terms.

XIII. A Mediator whoſe Mediation is rejected, after long Patience, leaves the Offended and Obſtinate Perſon to the Severity of that Law he hath broke, and under the Sentence thereof.

The Mediator leaves all Obſtinate ſinners at laſt under the ſeverity of the Law.

So, my Brethren, will the Lord Jeſus Chriſt, after long Patience, and Forbearance, leave all Obſtinate, Rebellious, and Unbelieving Sinners, to the Severity of the Law of God which they have broken, and to the Wrath and Vengeance of God; *He that believeth not, is Condemned already.* All are condemned in the *firſt Adam*, and their Condemnation will be aggravated upon them, becauſe they reject the Offers of Peace, or the Mediation of Jeſus Chriſt, and believe not in him; and indeed all Men would do this, was not Infinite Love ſhewed, and Power put forth towards ſome according to God's Eternal Purpoſe in Election.

Joh. 3.18.

XIV. A Mediator leaves no liberty of an Appeal after he hath paſſed the definitive Sentence. Moreover, it is ſome times left to him alſo to paſs that Sentence.

Chriſt the Mediator will paſs the definative Sentence, from which there will be no appeal.

So, my Brethren, the Lord Chriſt at the laſt Day will leave no room for any Sinner to appeal to any other Court or Perſon, there will be no relief; for God the Father hath committed all Judgment to the Son; he will therefore paſs the definitive Sentence againſt all Mankind

in

Joh. 5. 22. in the Day of Judgment; *For the Father Judgeth no Man, but hath committed all Judgment unto the Son:* All Judgment in the Administration of the Mediatory Kingdom, is given to Jesus Christ, and in and by the Son will God Judge Act. 17. 31. the World: *Because he hath appointed a Day in the which he will Judge the World in Righteousness, by that Man whom he hath ordained, whereof he hath given assurance to all Men in that he hath raised him from the Dead.* The Mediator of this Peace shall Judge all Men, he shall execute Judgment, because he is the Son of Man; and Joh. 5. 23. this God will do, *That all Men may honour the Son, even as they honour the Father:* Which shews, that the same Honour and Divine Worship is due to Christ, that is due to God the Father, he being the very same Eternal God. So much at present as to Christ's Work, as Mediator of this Covenant of Peace. And now let me apply this, before I proceed to the next thing, which is the Suretiship of Christ.

APPLICATION.

1. We infer from hence, that Sin is exceeding sinful: O what Evil is there in Sin! That nothing can atone for it, nor make our Peace, but the Blood of the Lord Jesus Christ the Mediator.

It is not his bare Pleading, but it must be done by his bleeding or dying for us, or in our stead: And O how great was that Breach, which nothing could make up, but such a Bloody Sacrifice!

2. We

2. We alſo infer from hence, that God's Love to us in Chriſt is an amazing and wonderful Love, our Peace ſhall be made, tho it coſt God the Blood of his own dear and beloved Son; *God ſo loved the World*, How was that? Who can conceive of the greatneſs of it? Even ſo *as he gave his only begotten Son* to die for us, even for his Enemies: *God commended his Love towards us in that, while we were yet Sinners Chriſt died for us*; *for when we were Enemies we were reconciled to God by the Death of his Son:* Not that God was only reconcileable, but by that Sacrifice God was reconciled; our Faith doth not reconcile God to us, but we thereby receive the Atonement, or the Bleſſing of Peace and Reconciliation. *Joh.* 3. 16. *Rom.* 5. 8, 9.

3. We infer likewiſe from hence, that the Love of Jeſus Chriſt was wonderful, and his Condeſcention exceeding great: What, did God take our Nature into Union with himſelf? What, is the Lord of Heaven and Earth Born of a Woman? The *Ancient of Days* became a Child of *a Day old?* He that was *in the Form of God*, found in the Form of a Servant; Shall *God purchaſe his Church with his own Blood?* This is amazing to think upon. *Phil.* 2. 6, 7. *Act.* 20. 27, 28.

4. We infer from hence alſo, how wonderfully God hath hereby exalted and magnified Man: Chriſt is a Man, truly Man, tho God as well as Man; he that is God, is a Man: *Foraſmuch as the Children are made Partakers of Fleſh and Blood, he alſo himſelf took part of the ſame*; and by this means we are nearly related to God, he is our Kinſman, the neareſt of Kin had *Heb.* 2. 14.

had under the Law the Right of Redemption to raise up Seed to the *Dead:* Christ is our
Deut. 25. 5, 6. Kinsman, our Brother, and by this means the Inheritance (even God) and all he hath) is settled on the whole Heavenly Family, or on all his Seed, or Elect: What can exalt Man more than this? O what greater Honour could be conferred on our Nature then, for the Son of God to assume it into Personal Union with the Godhead!

(1.) Hereby we are made near to God, even nearer than the Holy Angels; *Verily he took not on him the Nature of Angels, but the Seed of* Abraham. Angels are not the Spouse of Christ; they are not *Bone of his Bone, and Flesh of his Flesh*, but Christ is flesh of our Flesh and Bone of our Bone; and hereby also we have a nearer Union with God than *Adam* had in Innocency; nay, as I said, nearer than the Angels have; for Believers are Christ's Mystical Body
Col. 1. 18. *Christ is the Head of the Church; For both he that Sanctifieth, and they who are Sanctified, are all*
Heb. 2. 11. *one; for which Cause he is not ashamed to call them Brethren.*

(2.) Our Nature hereby (as one observes) is the Store-house or Treasury of all that good which God intends to dispense to Men and Angels. Moreover, Angels and Men Worship God in our Nature, that is, Jesus Christ, *God-man:* And how astonishing is this?

(3.) Moreover, God in our Nature shall be the Judge of Men and Angels; the Man Christ is God's Equal, God's Fellow. And,
Zech. 13. 7. (4.) What Dignity and Honour is it then to be espoused to such a Prince?

(5.) This

(5.) This ſpeaks great comfort to Believers; Chriſt who is Mediator, is near unto God, and as near unto us, the Father hath Called, Choſen, Anointed and Accepted of him in our behalf; he can ſympathize with us, he knows our Infirmities, and he hath always God's Ear, and God's Heart, and repreſents us, and our Cauſe to the Father.

Exhortation. Sinners, Will not you accept of Peace?

1. Shall ſuch a Mediator make your Peace; nay, die to make your Peace with God, and ſhall any refuſe to accept of that Peace which he hath made.

2. The Terms are not hard but eaſie; it is to believe in him, to truſt in him, to believe he hath made your Peace, or that God in him is reconciled; 'tis to ſue out your Pardon through Faith in his Blood.

Take a few Motives to ſtir you up thus to do.

1. Conſider that you cannot have Peace with God any other ways, *There is no other Name given under Heaven whereby you can be ſaved.* Act. 4. 12.

2. That whoſoever cometh to him, receiveth him, believeth in him, reſteth upon him, *Shall not Periſh, but have Everlaſting Life.* Joh. 3. 14, 15, 16.

3. Conſider how able he is to ſave; *He is able to ſave all that come to God by him,* and to ſave them *to the uttermoſt,* tho they are never Heb.

such great Sinners, abominable Sinners, prophane Sinners.

4. Consider the Necessity of the Application of his Blood, or of that Atonement which he hath made; *He that Believeth not, shall be Damned, if ye believe not that I am he*; that is, (that I am the only *Messiah*, the only Mediator, the only Saviour, and that I am able to save you) *Ye shall die in your Sins.*

Mark 16. 16.

Joh. 8. 24.

5. Consider the woful Condition of such that reject Jesus Christ, or lay not hold on his Strength, or that slight his Mediation, or that think to find Peace some other way; some think to have Peace by the Law, by the Moral Law, either as it is written in the two Tables, or as it is written in the Hearts of all Men, or by the Light of their own Natural Conscience, others by a new Law, turning the Gospel into a Law, and so bring in (and seek to establish) their own Righteousness.

Alas, *If there had been a Law* (as *Paul* shews) *that could have given Life, then Christ is dead in vain.* These cast great Contempt upon the Mediation of Jesus Christ; nay, strive to frustrate the grand Design of God, in contriving our Salvation by his Son Jesus Christ, which was to magnifie his own Free Grace alone, and to abase the Creature, that no Man might boast, or glory in himself, but that all might be ashamed, and confounded for ever.

Gal. 2. 21.

Question. *What Offices doth Jesus Christ exercise as he is Mediator.*

1 *Answ.* I answer: Divines generally assert, That he exerciseth a threefold Office, and this every

every one ought to know, and alſo the Work of Chriſt in reſpect had unto each Office, or what peculiarly relates to his Prieſtly Office, and what to his Kingly Office, and what to his Prophetical Office, &c. A little to each of theſe.

1. *He is a Prieſt*, and as a Prieſt *he is the Propitiation for our Sins*; he hath ſatisfied Juſtice by a condign Price, the Price of the Blood of him who is God, he paid our Debts to the laſt Farthing; as a Prieſt he laid down the atoning Sacrifice, and thereby quenched the Flames of God's Divine Wrath and Vengeance, which o-otherways would have fed on us to an endleſs Eternity. *Chriſt a Prieſt.* 1 Joh. 2. 2.

2. And as a Prieſt he interceeds now in Heaven, that all thoſe for whom he died may be called, and have the Merits of his Blood applied to their Souls; and that all that are called, and do believe, may have all that Grace which they need beſtowed upon them, to help them to reſiſt Temptations, and to be ſupported under all Trials and Afflictions, and be enabled to perform all Holy Duties, and have all their Sins pardoned. *If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous*; he preſents his Righteouſneſs, the Deſerts, Merits, and Satisfaction of his Blood, for Remiſſion of all their Sins, neither can Sin be charged at any time upon any Believer, as to that Vindicative Wrath which is due to it, becauſe he pleads the Satisfaction of his own Blood as their full Diſcharge from the Guilt and Puniſhment thereof for ever; for otherwiſe 1 Joh. 2. 2.

Juſtified Perſons might again come under Con-
Rom. 8. 1. demnation, which they cannot; *For there is now no Condemnation to them that are in Chriſt Jeſus*, &c. And thus was Chriſt a Prieſt; *i. e.* On Earth he eminently Sacrificed and Offered
Heb. 9. 14. up himſelf to God; *How much more ſhall the Blood of Chriſt, who through the Eternal Spirit offered himſelf without Spot to God, purge your Conſciences from dead Works, to ſerve the Living God.*

And in Heaven alſo he eminently intercedes
Heb. 7. 25. for us, *Seeing he ever liveth to make Interceſſion for them*; and that his Atonement might be ef-
Heb. 9. 24. ficacious to us, *He now appears in the Preſence of God for us*; therefore it is ſaid, That *We are come to Jeſus the Mediator of the New Covenant, and to the Blood of ſprinkling, that ſpeaketh bitter things than the Blood of* Abel. Come to Jeſus, *&c.* that is, to a clearer knowledge of his Work and Office: Sirs, all Chriſt's Satisfaction and Prieſthood would be ineffectual for our good, if he did not continue in the exerciſe of it in Heaven by his Interceſſion; for it is by virtue of his Interceſſion that all his Merits are applied to us; for if *when we were Enemies we were reconciled to God by the Death of his Son*, or God was reconciled to us, (for it is that, which
Rom. 5. 10. the Holy Ghoſt intends;) *much more being reconcil'd we ſhall be ſaved by his Life*; the deſign of this Office therefore was to make our Peace, or our Reconciliation to God by a Price paid, and to apply that Atonement that it might be effectual, and continued unto us for ever: Chriſt doth not reconcile God to us as a King, but as a Prieſt, and it is not done by what

he

he works in us, but by what he hath done for us.

II. As Chriſt is a Prieſt, ſo alſo he is a King: He is, I ſay, inveſted with Kingly Authority, as he is Mediator; *Yet have I ſet my King upon my Holy Hill of Sion.* His Kingdom (as one obſerves) is not *Regnum naturale*, which he hath as God, co-eſſential with the Father, but *Regnum Oeconomicum*, which he hath by *Donation* and *Unction* from his Father, it is given to him as Mediator. Moreover, his Power as King is very great, *He is King of Kings, and Lord of Lords, the only Potentate.* *Chriſt a King.* *Pſal. 2. 6.*

1. King over Sin, which as a Tyrant hath long Reigned.

2. King over Devils, and all the Powers of Darkneſs.

3. King over Death, that King of Terrors; *the Keys of Hell and Death* are given to him.

4. King of Saints, (he being the Univerſal Head of the Church) and King of Nations.

5. Nay, he hath Kingly Power and Headſhip over the Holy Angels; *He is the Head of Principalities and Powers*; yea, his Power is over all Creatures, *God hath put all things under his Feet.* *Eph. 1. 22.*

His Kingſhip and Authority is therefore Univerſal, *All Power is given to me in Heaven and Earth.* *Matth. 28. 18.*

And hence, There is nothing which he (as Mediator God-man) cannot do.

Now the Work of Chriſt as King.

1. *Is to ſubdue all our Enemies for us*, which indeed he hath effectually already done, Sin, the World, Devils, and Death, being all brought under his Feet.

2. *To give us Laws, Statutes, and Ordinances*; *Iſa.*33.22. for as he is Mediator, he is our *Law-giver*, but he doth not give us Laws that by our Obedience to them our Peace ſhould be made, and we be Juſtified: In this Senſe Chriſt is no Law-giver; no, to make our Peace that appertains partly to his Prieſtly Office, (as I have ſhewed you before) and partly to his *Suretiſhip*, for ſo he paid both our Debt of perfect Obedience, and our Penal Debt alſo, and merited all Grace and Glory for us; for tho Chriſt is a Prieſt, yet he is more than a Prieſt, *viz.*, a Surety alſo) but he gives us Laws as we are his Free-born Subjects, whom he Redeemed by his Blood, that we might know how to Honour, and Live under him that died for us and roſe again.

3. *His Work as King is to govern his Church*, and every Member thereof; moreover, his Laws in the New Teſtament do contain, all thoſe Rules for the Conſtitution of a Goſpel-Church, and alſo all the Rules of the Government and Diſcipline thereof.

4. *Chriſt's Work and Office as King is to ſubdue all the Elect unto himſelf*; I mean, to work Grace in them, and to change their Hearts, and vanquiſh the Power of Sin, and *Satan*, for this is, and muſt be done by that Almighty Power which he exerts by his Spirit in their Souls, and ſo takes poſſeſſion of them as King and Supream

pream Ruler, whom as a Prieſt he purchaſed by his Blood; and all this as he is Mediator of this Covenant of Peace, *That Chriſt may dwell in our Hearts by Faith*, or ſway the Scepter there. *Eph.* 3.17, 18.

5. Moreover, Chriſt as King, *will exerciſe his Kingly Office, in taking to him his great Authority and Regal Power, and Reign over all the Earth:* For his Right is, *Aſk of me, and I will give thee the Heathen for thy Inheritance, and the uttermoſt parts of the Earth for thy Poſſeſſion: Thou ſhalt break them in pieces like a Potters Veſſel*—— *Pſ.* 2.699, *The Kingdoms of this World, are become the Kingdom of our Lord, and of his Chriſt, and he ſhall Reign for ever and ever: And of the increaſe of his Government, there ſhall be no end upon the Throne of* David, *and upon his Kingdom, to order it, and to eſtabliſh it with Juſtice and with Judgment, from henceforth and for ever.* *Rev.* 11.15 *Iſa.* 9.6,7.

All the Kingdoms under the whole Heavens, ſhall be given unto him, *And he ſhall poſſeſs the Gates of his Enemies*——This will be made good more fully and viſibly upon the going off of the *Fourth-Monarchy*, and upon the paſſing away of the *ſecond Woe*, or *Mahomitan* Power, and downfal of the *Beaſt*, and *Myſtery Babylon*, which is now at the very Door, when Chriſt will ſave his Church from all her Enemies. *Dan.* 7.27.

III. Chriſt as Mediator is a Prophet; *A Prophet ſhall the Lord your God raiſe up unto you, of your Brethren like unto me:* He as Prophet, is the Miniſter of the New Covenant, or the chief and great *Ambaſſador of Peace*, the *chief Shepherd* of the Sheep, and *Biſhop* of our Souls. *Chriſt a Prophet.* *Act* 3.22, 23. *Act.* 7.37.

His Work as a Prophet.

1. *Is to reveal the Will, Purpoſe, Counſel, and Deſign of God unto his Choſen*; and this he did in the Days of his Fleſh in his own, and in his Apoſtles Miniſtration revealing, *That My-Myſtery that was hid from Ages and Generations* ——He was indeed a Teacher that came from God, as *Nichodemus* ſaith, *My Doctrine* (ſaith he) *is not mine, but the Father's that ſent me*; *For I have not ſpoken of my ſelf, but the Father which ſent me gave me Commandment what I ſhould ſay, and what I ſhould ſpeak*; denoting that he received his Miſſion, his Doctrine, and his Authority to Preach from the Father as he is Mediator.

Joh. 3. 2.

Joh. 12. 49

As a Prophet he gives the knowledge of Salvation to his People, for without his Divine Revelation, Mankind could not arrive to the knowledge of it; for the Light that is in Man naturally reveals nothing of the Myſtery of Redemption, of the Covenant of Peace, and Mediation of Jeſus Chriſt.

2. Nor can any ſavingly know this, but as Chriſt reveals it by his Spirit, as the great Prophet and Teacher of the Church; *No Man knoweth the Son but the Father, neither knoweth any Man the Father but the Son, and he to whomſoever the Son will reveal him.* No Man knoweth the Eſſence of the Father, or hath a perfect knowledge of the Godhead; nor do they know the Councils, Purpoſes, and Diſpenſations of the Father of his ſaving of Men by Jeſus Chriſt, except Jeſus Chriſt reveals theſe Myſteries to them; all true and ſaving knowledge of God,

Matt. 11. 25.

is

is in and through Chriſt as a Prophet.

But as Chriſt doth not Atone for our Sins as a King, but as a Prieſt, ſo he doth not give forth Laws, *&c.* as a Prieſt, but as a King; nor doth he teach, inſtruct, or reveal God, and Salvation to us ſimply as a Prieſt or King, but as a Prophet; beſides there are ſome things about the Covenant of Peace, which he doth not ſimply as a King, Prieſt, nor Prophet, but as ſimply conſider'd a *Mediator*, *Surety*, and *Teſtator*, &c.

I would therefore deſire Mr. *Sam. Clark*, for all his Confidence, to conſider of his great miſtake in his late Treaty, * doth it follow(ſhould it be granted) becauſe Chriſt's Active Obedience doth not properly belong neither to his *Kingly*, his *Prieſtly*, nor to his *Prophetical* Office, that therefore his Active Obedience to God's Law, or Active Righteouſneſs is no part of the matter of our Juſtification before God, for may not ſome things be done by Chriſt, as Mediator, or as Surety, or Teſtator, that doth not properly relate to either of his other three Offices; for evident it is, that the whole of Chriſt's Work in this Covenant of Peace, doth not ſtrictly belong to theſe threefold Offices; therefore the Scripture gives an account of other Offices beſides theſe, which he exerciſeth.

* *Mr. Clark's Book of Scripture Juſtific. p.*106,107

But I will proceed a little further to open the Offices of Chriſt in the Covenant of Peace: And,

I. Of *the Neceſſity* of his exerciſing of theſe Offices as Mediator.

1. Of

1. Of his *Prieſtly Office*, it was abſolutely neceſſary that he ſhould be a Prieſt, and that in our Nature, becauſe he was to anſwer the Types under the Law, the Prieſts of the Law that were ceremonially Sanctified, and were to Sanctifie others, were of the ſame Nature with the People.

And ſince they offered Sacrifices up to God, it alſo behoved him to offer up the Antitypical, Real, and Wrath-appeaſing Sacrifice. And

2. Foraſmuch that we were Slaves and Captives of Sin, and *Satan*, being in Chains and Fetters by ſuch Enemies that none could redeem us out of their Hands, but one cloathed with Almighty and Infinite Power.

It behoved Jeſus Chriſt to be a King, who is inveſted with God-like Power and Authority, upon this Account.

And ſince it was the Father's good Pleaſure to exalt and magnifie him with the ſole Government of the World, and of the Church, it was neceſſary he ſhould be Conſtituted, and Inveſted with Kingly Authority likewiſe.

3. And ſince we were ignorant of God, and under deep alienation from God, *Having the Underſtanding darkened, being alienated from the Life of God, through the ignorance in them, becauſe of the blindneſs of their Hearts:* It behoved Jeſus Chriſt to be *a Prophet*; yea, ſuch a Prophet that can not only teach the Knowing, and Underſtanding Heart, but can give Knowledge to the Heart which is without Underſtanding; and ſeeing we were blind and ignorant

*Eph.*4.18.

rant of the way of Salvation, it behoved him that was to make our Peace, to bring us to the knowledge of that Peace and Reconciliation he hath made.

Moreover, we were dead, therefore he muſt quicken us; we were Enemies, therefore he muſt reconcile us to God, as well as God to us, we were *Impotent*, and could not come to the Father, therefore he, as *a Kingly-Prophet*, muſt draw us; the Father draws us by Jeſus Chriſt to himſelf; alſo we were in Debt, and Divine Juſtice will be ſatisfied, and will not abate us one Farthing, therefore Chriſt muſt be our *Surety* to engage, and alſo actually pay all our Debts, in reſpect of the Preceptory and Penal parts thereof; for we owed Perfect Obedience unto God, as well as Puniſhment. *Chriſt a Surety.*

Alſo he was to confirm the *Covenant of Peace* by his Blood, and make his Laſt *Will* and *Teſtament*, and bequeath many *Legacies* to all the *Legatees*; therefore it was neceſſary that he ſhould be a *Teſtator*; yea, the *Teſtator* of the *New Teſtament*, or *Covenant*.——Furthermore, we were *Sick*, therefore it behoved him to be appointed our *Phyſician*, we were *as Sheep gone aſtray*, therefore he is our *Shepherd*. *Chriſt a Teſtator.* *Chriſt a Phyſician, Shepherd, &c.*

II. As to the End and Excellencies of Chriſt's Offices, I have lately opened them in a late Treatiſe upon *Jacob's Ladder*, to which I ſhall direct you; but know this, the whole deſign and purport of all his Offices are, that he might effectually be impowered with all things neceſſary, in reſpect had to the Glory and Honour of

of God, and for our good, and to give us intereſt in all the Bleſſings of the Covenant of Peace.

Objection. *'Tis objected, That Chriſt did not ſuffer for Sinners as a common Perſon, Head, and Repreſentative of all the Elect, or their Surety, but did all meerly as a Mediator, or as one indeavouring to compoſe the Difference betwixt God and Sinners.*

One error of the Times detected.

1 *Anſw.* I anſwer, Sad it is to ſee how in theſe Perilous Days Men are degenerated from the Apoſtoliek Doctrine in this moſt important caſe, and oppoſe all our *Authour: Proteſtant Writers*, and deny Chriſt to be a Common Perſon, Head, Repreſentative, and Surety, *&c.* but that he, as Mediator, hath by his Death merited a new and mild Law of Grace, i. e. *of Faith and Sincere Obedience*, and hath made a Compenſation to the Juſtice of God, and Law of Works, and ſo removed the Law of perfect Obedience, or aboliſhed it for ever; ſo that now God deals with us not according to the ſtrict Law of perfect Obedience, but according to this New Law, *i. e.* on eaſier Conditions, *viz.* ſuch that believe and ſincerely obey, ſhall be Juſtified even ſo far as they do Obey, and are Sanctified; not that Chriſt's Obedience to the Law, or that his *Active* and *Paſſive* Obedience imputed to us, and our truſting in him according to the Free Promiſe of God, is the immediate and ſole cauſe of Pardon, by virtue of Chriſt's Satisfaction; but that tho Chriſt hath made God a means for Legal Righteouſneſs, having ſatisfied that Law, and took it away; yet our Obedi-

Obedience to this New Law according to these Men, is our *Evangelical* Righteousness, whereby we fulfil the Gospel, and that our Obedience is the Condition of our Justification before God: Thus Mr. *Baxter*, Mr. *Williams*, Mr. *Clark* of *Wickham*, and many others.

And thus is *Popery* revived amongst us, and Justification by Works asserted by these Law and Work-mongers, for I cannot call them Gospel-Ministe-s; true, they affirm that Christ died for our good, but not in our stead; the Doctrine we maintain, is, that he died for our good; But how for our good? Even so, that he suffered as our Head and Representative in our *stead* or *room*, *the Just for the Unjust*, or the Surety for the Principal, or for the Sinner; and this according to the Terms agreed upon in the Covenant of Peace, (and not simply for our good any otherwise) God being in his own Nature *Just*, as well as *Gracious*, could not without Wrong, or Injury to his *Justice*, *Holiness*, and the *Sanction of his Law* Acquit, Justifie and Pardon any Sinner, without a full Satisfaction to both Law, and Justice, and this must either be done by us, or by our Surety for us.

2. We affirm, that the Law of Perfect Obedience results from the Holiness, Purity, and Rectitude of God's Nature; and therefore it stands as a perpetual Law, and can never be abolished as a Rule of Life, tho it be taken away as it required perfect Obedience of us, or as a Law of Works to be fulfilled and satisfied for in our own Persons in point of Justification.

Do

Rom.3.31. *Do we then make void the Law through Faith? God forbid? Yea, we establish the Law*; because by Christ we attain a perfect Righteousness, being interested in his most compleat and perfect Obedience to the Moral Law, and by his Spirit to live in more exact Conformity thereunto: My Brethren, Is it not our Duty still, and as much as ever it was, *To love the Lord our God with all our Hearts, with all our Souls, and with all our Strength, and our Neighbour as our selves*; not only sincerely, but perMatt.6.28 fectly; nay, to *be perfect as our Father in Heaven is perfect*: Tho we are not able to do this, yet the Moral Law still remains, and requires us thus to do; true, we shall not be Damned for want of this *perfect Obedience*, because Christ hath in our Nature, and stead, kept the Law perfectly for us; and so he is *the end of the Law in respect of Righteousness to all that believe*.

Christ did not come to engage, or undertake as a Mediator, that we should perfectly in our own Persons, keep the Moral Law, and so be Justified in God's Sight; nor did he come to undertake that we should sincerely keep any other Law to that end; much less, leave us to the exercise of our Natural, or Spiritual Abilities, to keep such a Law, as the Condition of our Justification, and Acceptation with God; but he came to procure for us such a Righteousness by his own Obedience and Suffering, that the Holiness, Justice, and Law of God doth require of us if we are Justified with God,

Rom.8.2,3 for *what the Law could not do, in that it was weak through the Flesh, God sent forth his Son*, &c. Tis

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a hard caſe, my Brethren, that theſe degenerate *Presbyterians*, or any pretending to be Goſpel-Preachers, ſhould deny Chriſt to be a Common Head and Surety for the Elect; for he that dies in the ſtead and room of others, is by the conſent of the Law-giver ſubſtituted in their Law place, and ſo takes upon him the Capacity of a Surety, Repreſentative, or common Perſon, undertaking to do, and ſuffer what others ſhould, but theſe Men deny this Relation or Capacity of Chriſt as a Surety, in this Senſe, and therefore deny he obeyed and died in our ſtead. And from hence it follows alſo that Chriſt did not do that for us, which our own Perfect Obedience did do, whilſt Man ſtood, and would have done, had he not ſinned, *i. e.* Juſtified him, or have given him a Title to Life.

3. Moreover, if Chriſt was not put in our Law place, as our Repreſentative and Surety, Why *was he made of a Woman, and made under the Law?* Was it not that the Law might reach him? Gal. 4.

(1.) As to its commanding Power as our Surety, to pay the Debt of Perfect Obedience thereunto.

(2.) And as a Sinner, in a Law Senſe, to die, or *be made Sin for us*, (that is by Imputation;) for had not he been under the Law, the Law could not have reached him in either ſenſe, *i. e.* either to do or ſuffer, and had not he took our Law place upon him, we could not have been the better; for what could his taking our Nature on him have profited us, had he not been ſubſtituted in our room? But as we were obliged by the Law, Juſtice, and Holi-

neſs

neſs of God, to keep the Law perfectly, ſo he was made under the Law to keep it for us, and as we were ſinful Men, and liable to the Juſt Sentence of the Law for our Violation of it, ſo he was made under the Law, and as our Repreſentative and Surety, to die and to ſatisfie Divine Juſtice for our Tranſgreſſions that were againſt it.

He was made under the Law, *i.e.* under the Preceptory part of it, to fulfil and eſtabliſh that; he ſatisfied for that part of the Law.

He was under the Law, as being liable to the Puniſhment, or Penalty of the Law, that he might anſwer and fulfil that, and for ever deliver us from the Puniſhment thereof, and all this as our Surety ſtanding in our Law place.

A Uſe of Reproof. *Reproof.* This may tend ſeverely to reprehend thoſe new and erroneous Notions that ſ prevail amongſt us, concerning Chriſt's Wor and Office as Mediator; we ſay, and prov that by Chriſt's Active and Perfect Obedienc to the Law, we are juſtified and delivere from Wrath and Condemnation, or that b Chriſt's Righteouſneſs imputed, Believers ar perfectly Juſtified, and freed from the Curſ of the Law, and are certainly entituled t Eternal Life.

1. But our new *Work-mongers* aſſert, *Th our Juſtification or Right to Life, dependeth whol upon our Obedience (to the Goſpel as a Law) as t Condition to which it is promiſed*: Therefore (a one obſerves) it puts us into a Condition of Li imperfect, and ſubject to change, as Obedience

ſe

ſelf is, and that we are not perfectly Juſtified till our Obedience is perfected: Thus Mr. *Clark* of *High-Wickham*, and others. Take Mr. *Clark*'s Words, *viz.* 'Our Juſtification at preſent, 'while we are in this World, is but Partial, 'Imperfect, and Incompleat. *Clark's Script. Juſtific.* p. 18.

Anſ. Now, ſay I, this confounds Juſtification, with Sanctification; and as I have told him, then it alſo follows that Believers are partly juſtified, and partly condemned, *i. e.* we are not acquitted from the guilt of all Sin, whilſt in this World, and ſo Chriſt's *Dove* is not *Undefiled*: Lord, what an Age do we live in! *See Medium betwixt two Extreams.*

2. We ſay, that we are made Partakers of Chriſt's Righteouſneſs, and the Benefits of it, by our Union with him through the Spirit, by which means Faith is wrought in us, by which we apprehend him; and we ſay, that Faith is an Inſtrument whereby we receive him, Faith only Juſtifying us objectively, *i. e.* It is not Faith, but Jeſus Chriſt that Faith takes hold of, that doth Juſtifie us in the Sight of God.

But they ſay, *That Faith in its whole Latitude, is our believing and obeying the Goſpel*; that is, *Faith and all the Fruits thereof*, or *Faith and Obedience*, (or, if you pleaſe, *Faith and Goſpel-Works:*) For Mr. *Clark* ſays, '*That Juſtification* '*by Works, ſpringing from Faith, is Juſtification* '*by Faith, in this Senſe.* P. 71.

Again, they ſay, *That we are made Partakers of the Benefits of Chriſt, he having purchaſed this Grant or Law*, i. e. *That they that do obey him to the end, ſhall be ſaved*; that is, *Our Obedience doth both Juſtifie us and Save us.*

Answ. The Vanity of which, and how erroneous it is, we have shewed some time since *.

See the Marrow of Justific.

3. They say, Christ hath merited a New Law, or easier Terms and Conditions, that our Faith, Obedience, and Good Works may Justifie, and Save us; but what saith *Paul*, *All boasting is excluded*; not legal boasting only, but all boasting, and cause of boasting, but by their New Law boasting is let in. Moreover, he says, *If it be of Grace, it is not of Works; and if it be of Works, it is not of Grace; or else Grace is no more Grace, and Works no more Works.* Brethren, Works cannot mix with Free Grace; they are directly contrary to each other in their Nature; besides, these Men forget that we are Justified alone by the Obedience *and Righteousness of one*, (even as we were made Sinners by the Disobedience of one) and that is by the Righteousness of Christ imputed to us; for it was by the Disobedience of *Adam*, as imputed to us, that we became Sinners.

Rom. 11. 6.

Rom. 5. 18, 19.

In a word, Christ hath wrought out a Righteousness for us, which is put upon us, or accounted, or imputed to us, and not that Christ merited a Law, that a Justifying Righteousness might be wrought out in us, or by us, in conforming to that *New Law*; *Who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption*: Not only that his Righteousness, is the *Meritorious Cause* of our *Justification*, as Mr. *Clark* affirms, *p.* 104. but the *Material Cause* thereof, or that by which we are Justified, no other Righteousness but

1 *Cor.* 1. 30

but his which is perfect, being pleadable at God's Bar.

4. We say, That Justification of a Sinner, is the acceptance of his Person, or the pronouncing him Just and Righteous in God's Sight, through the Imputation of the Righteousness of Christ, whereby he hath a full Right and Title to Eternal Life.

They say, *That Justification is nothing else but the pardon of Sin*, i. e. *the not executing the Punishment of Sin due by the Law of Works, and an acceptance of a Man so long as he performeth the New Condition of Sincere Obedience.* See Lutherus Redivivus, p. 13.

For the Lord's sake, and for your Souls sake, beware of those Men, and their new and strange Doctrine; for it appears, Salvation must be a Debt, and not wholly of Grace, if what they say were true; because it is granted upon our fulfilling of the Conditions required, which are indeed not light, but weighty and difficult Conditions, as *Faith*, *Regeneration*, and *Perseverance*, even Mr. *Dan. William*'s Baptismal Covenant, which all they who do not fulfil it, he says, shall be damned; the Violating of that Covenant, being, as he affirms, *the Damning Sin*: And this so far as I can see, is that which is their Covenant of Grace; not that Christ ingaged for us to the Father, to do all for us, and in us in the Covenant of Redemption, even to reconcile God to us, and us to God; no, but that that was a distinct Covenant from the Covenant of Grace, which was to make way for us to enter into a Conditional Covenant of Grace, *i. e.* of Faith, Good Works, or Gospel-Obedience.

Which Error and Miſtake, I purpoſe, God willing, to refute before I leave my Text, and prove the Covenant of Peace is but one intire Covenant with that of Redemption.

Comfort and Conſolation, if, my Brethren, it is as you have heard that Jeſus Chriſt, as a Mediator, is equally intereſted in both Parties, then what Comfort is here for Believers.

1. We have no ground to ſuſpect him of partiality; he will not fail us, becauſe he is ſo dearly and nearly related to us; and alſo conſidering what he hath done and ſuffered for us: *Joh.* 17. 19 *And for their ſakes I ſanctifie my ſelf, that they alſo might be ſanctified through the Truth.*

2. Conſider his Ability, not only to reconcile us to God, but to continue us in that reconciled State, we may depend upon his Power; *For I know whom I have believed, and I am perſwaded, that he is able to keep that which I have committed unto him againſt that Day.*

3. Conſidering his Love, and Faithfulneſs towards us, in the Exerciſe of his Work and Office; *Faithful is he that calleth you, and alſo* 1 *Theſſ.* 5. 24. *he will do it.*

4. With what boldneſs alſo may we come to *Heb.* 4. 14. God by him? *Seeing we have ſuch a great High-Prieſt, that is paſſed into the Heavens, Jeſus the Son of God.*

Heb. 10. 14. *Having therefore, Brethren, boldneſs to enter into the Holieſt by the Blood of Jeſus.*

This, I ſay, may encourage us to make our humble Supplications to God with boldneſs, ſince we have ſuch a Mediator between God and us, *the Man Chriſt Jeſus.*

SER-

SERMON IV.

Wherein the Suretiſhip of Chriſt is opened.

ISA. Liv. x.

Neither ſhall the Covenant of my Peace be removed, ſaith the Lord that hath mercy on thee.

Doct. *THAT there is a Covenant made, or agreed on, and ſtands firm in the behalf of all God's Elect.*

I am, my Brethren, a ſpeaking concerning thoſe Tranſactions betwixt God the Father, and God the Son, before the World began, about the bringing in, and eſtabliſhing of the Covenant of our Peace; in which Tranſactions I have ſhewed you the Son of God was choſen Mediator, conſidered as God-man, and as to that Office of his, we have ſpoken diſtinctly; but as he is Mediator, ſo you have heard he is Surety of the Covenant of Peace, and ſo more than a meer, or ſimple Mediator.

And ſince the Covenant of Peace ſo much dependeth upon the Suretiſhip of Chriſt; I ſhall here,

I. *Shew what Surety doth import, or open this Relation.*

II. *Shew why Chriſt came under this Relation.*

III. *Shew what Chriſt was to do, and we were to receive as Chriſt's our Surety.*

IV. *Shew how his Suretiſhip differs from Suretiſhip among Men.*

V. Apply it.

What Suretiſhip doth import. Dr. Owen on Heb. c. 72. p. 221. See Metaphors 2d Book, p. 91.

1. A Surety is one that undertakes for others, wherein they are defective, really, or in Reputation, in *Latin*, *Sponſor fide juſſor*; a Surety is one that engages to make Satisfaction for one, or more, or ingageth for others: Thus *Ruben* became Surety to his Father *Jacob*, *Gen.* 43. 9. to bring *Benjamin* again; and *Paul* for *Oneſimus*, *Philem.* 18, 19. *If he hath wronged thee, or oweth thee ought, put that on mine Account; I* Paul *have written it with my own Hand, I will pay it:* In this Senſe we take Chriſt to be a Surety.

(1.) It ſignifies likewiſe to give a Pledge, *Iſa.* 36. 8. 2 *Kings* 18. 23. 3.

(2.) Alſo to ſtrike Hands, *Prov.* 22. 26.

Thus Chriſt is our Surety, *i. e.* he ſtruck Hands with God for us in this Covenant.

I ſay, a Surety is one that undertakes for one or more Perſons whoſe Credit is gone, or is not good; one not to be Truſted, or whoſe Faithfulneſs, or Ability is ſuſpected.

Now, my Brethren, when Man had broken the Law of the firſt Covenant, his Credit was gone or loſt for ever; God would not enter into Covenant any more with him without a Surety, he knowing that Man's Inability and Unfaith-

Unfaithfulneſs in his Fallen Eſtate; therefore was graciouſly pleaſed to provide for us, or in our behalf, a Sponſor, or Surety; *By ſo much was Jeſus made a Surety of a better Covenant:* As Chriſt engaged to God for us, to ſatisfie for our Sins, and to bring us into a State of Grace, and Peace with God, and preſerve us in that State to the end, and to give Security to the Covenant of Peace, which he is a Surety of, he is call'd a Surety: And as he gives all good things, and Divine Bleſſings to us, he is called a *Teſtator*; for a *Teſtator* denotes one dying, making his *Laſt Will* and *Teſtament* firm, and bequeathing Legacies to his Friends; ſome I know would not have Chriſt be a Surety of that Covenant that was made betwixt God the Father and himſelf, (which they call the Covenant of Redemption) but of the Covenant of Grace made with us, but I know no ground for ſuch a diſtinction (as I ſhall hereafter prove;) my Brethren, evident it is, that had not our Mediator engaged in this Covenant of Peace and Redemption for us, there had been no Covenant nor Peace for us at all, becauſe all dependeth on Chriſt's Suretiſhip, or on Chriſt's Obligation to the Father for us; nor did God ever manifeſt more rich Grace to us, than he did in providing of ſuch a Surety for Man. And hence God ſaith (ſpeaking of the Covenant of Grace;) *My Mercy will I keep for him for ever, and my Covenant ſhall ſtand faſt with him: I have laid help upon one that is mighty, I have exalted one choſen out of the People*; one able to perform and do all his Pleaſure, one

Heb. 7. 22.

Pſ. 89. 28.

Pſ. 89. 89.

that he can truſt, who neither wants Ability nor Faithfulneſs.

3. A Surety commonly engageth for one Party, even for him whoſe Credit is ſuſpected, or who being poor, the Creditor will not, nor cannot Truſt him; the Lord Jeſus is only a Surety for us unto God, not for God to us, for God had no need for any to engage, or be a Surety for him, he never failed any of his Creatures, he broke not his Covenant with Man, but Man with him; *Becauſe they continued not in my Covenant, I regarded them not, ſaith the Lord.* Therefore God will not Treat, nor Trade with Man any more without ſuch a Mediator, and Surety as Chriſt is; therefore I am not of his Opinion that ſaith, 'That the 'Suretiſhip of Chriſt was, that Sinners might be 'induced to give God Credit, and that he might 'have a Reſponſal Party to deal with; for this is to caſt Contempt upon the Holy, and Faithful God, as if he is not to be Truſted in, without he gives us good Security, that he will not fail, nor deceive us.

See *Dr.* Owen *on Heb.* 7,22. p. 225.

4. The end of Suretiſhip among Men, is to give Stability and Security in caſe of Bonds or Covenants, *&c.* that ſuch Bonds or Covenants may be firm and ſure; and to this end did Chriſt become the Surety of this Covenant of Peace, Grace, and Redemption. My Brethren, this Covenant depends upon the Suretiſhip of Jeſus Chriſt, upon whoſe Undertakings and Security God Promiſed and Covenanted with him, to be our God again, and to give to us all that good which was in his Heart, to beſtow

beſtow upon his Elect from everlaſting.

There being ſuch things requiſite to be done in order hereunto, which God well knew we were not able to perform, *i. e.* the Satisfaction of his Juſtice, or Payment of all our Debts, and Victory over all our Enemies, and that this Covenant might not be broken, as the firſt was. *My Covenant ſhall ſtand faſt in him.* *Pſ.*89.28.

5. Suretiſhip imports, that the Obligation be free and voluntary, for the Law forces none to be a Surety, or to engage for others.

My Brethren, tho God choſe Jeſus Chriſt to be the Surety of this Covenant for us, yet Chriſt as a moſt free and voluntary act on his part, undertook that Office, for that Law we had broke, laid no Obligation on him, nor was he under any neceſſity of Nature to undertake herein, becauſe he was the Son of God, but it is aſcribed wholly to his Infinite Love and Goodneſs, and as a Sovereign Act of his own Free Grace, to undertake for Man, and not for Angels, and alſo only for ſome of the loſt Sons of *Adam*, and not for all: *No Man taketh my Life from me, but I lay it down freely; I have power to lay it down, and I have power to take it up again.* *Joh.*10.18. *Lo, I come in the Volume of the Book, it is written of me to do thy Will, O God.* *Heb.*10.5, 7.

6. Suretiſhip imports not only a voluntary Obligation for others, or for another: but alſo Union of Parties, or Aſſumption of the Condition of that Perſon or Debtor: In a Law ſence it denotes a Fœderal, or Law Union, the Surety and the Debtor are but one Party;

Party; yet not ſo, but that it is the Surety that pays; it is his Money, and not the Debtors.

My Brethren, Chriſt, by vertue of his Suretiſhip, did not only take our Sins upon him but our Nature, and put himſelf in our Law-
Gal. 4.4. place, he took our Condition upon him: *He was made of a Woman, made under the Law to redeem them.*

Object. I know it is objected, *If Chriſt and the Elect are but one Party, and that his Righteouſneſs be ours*, i. e. *imputed to us, or that he did, and ſuffered all in our ſtead, then we are our own Saviours; we are Mediators*, as having a Mediator's Righteouſneſs.

Clarkſon, p. 248. *Anſ.* This (as one well obſerves) follows not; 'for they may as well argue the Debtor 'is the Surety, becauſe his Surety's Payment is 'accepted for him.

Object. Again they object, *If Chriſt our Surety and we are one, and that his Righteouſneſs is ours, then we are as Righteous as Chriſt.*

Anſ. They may as well affirm the Bankrupt is as rich as his Surety, becauſe his Surety pays his Debts.

7. A Surety doth not only ingage for Debtors, but alſo ſometimes for Criminals.

Thoſe that Chriſt became Surety for in the Covenant of Peace, to Reconcile to God, and to Redeem from Sin and Hell, were Criminals, and not only Debtors; we all deſerved Death, and were under the Sentence thereof.

The *Evangeliſts* render the Words, Sins, and Debts promiſcuouſly, as *Luke* 11. 4. compared

pared with *Matth.* 6. 12. the Laws of ſome Countries admit of a Surety for a Criminal; *i. e.* that one Man ſhall die for another: Thus did Chriſt obey the Law for us, and die for us: *He was made a Curſe for us*——*Gave himſelf for us*——*His Life a Ranſom for us*——*The Juſt for the Unjuſt*——*Made Sin for us*: All proves he was a Surety for Condemned Criminals, and ſo died in our ſtead, to ſatisfie the Law, and Juſtice of God; *What the Law could not do*——*God ſent his own Son*; i. e. we could not keep it perfectly, nor ſatisfie for the breach of it; therefore Chriſt died not only *noſtro bono*, for our good and profit, as the *Socinians*, and our *Work-Mongers* ſay, but *noſtra vice*, in our room, he died for his Church, for his Elect, as he died not for the Holy Angels, yet he died for their good, and for the whole Creation in ſome ſenſe; he is the Head, and Confirmer of the Angels; ἀντὶ is inſtead, the Sufferings of the Saints are for the good of the Church, but they are not ſubſtituted to obey and die in the ſtead of others: A Surety to obey and die for others, as one hath abundantly proved, is to obey and die in their ſtead or room.

Rom. 8. 3.

See Grotius *de ſatisfact. Roth. Treat. on the Cov. part* 2. *cap.* 2. *See Juſtif. only upon a ſatisfaction, p.* 124. *to* p. 146.

8. A Surety having paid all, and fully ſatisfied for Debtors; it follows, that neither the Creditor, nor the Law can exact Satisfaction of the Debtors, and alſo that the Debtors for whom Satisfaction is made, ſhall be delivered out of Priſon, and be actually diſcharged and acquited according to the Time and Terms agreed on between the Creditor, and the Surety.

God

God will not, cannot in point of Justice and Righteousness exact Satisfaction of any Sinners, for whom Christ became a Surety, and hath satisfied; for *i. e.* they cannot suffer in Hell, but shall all in due time be actually discharged and acquited, and the Law Sentence taken off of them: For no sooner are their Eyes opened, or are illuminated by the Spirit, but they plead, that their Surety hath paid all for them; he hath paid their Debt of perfect Obedience, and hath also born all that Vindictive Wrath and Vengeance that was due to them for their Sins;

1 Pet. 2. 24. Isa. 53. 6, 7, 8. *Who was delivered for our Offences, and was raised again for our Justification: The Lord laid on him the Iniquities of us all.*

Why Christ became our Surety. II. *Why did Christ become a Surety for us, and put his Hand to the Covenant?*

1. Because his Love and Bowels were such to God's Elect, his Love constrained him thus to do.

2. Because he would readily comply with his Father's Will, Design, and Purpose herein, which was to exalt his Infinite Grace and Divine Goodness to Mankind.

3. It was to raise the Honour, or cause all the Divine Attributes to shine forth in their equal Glory, and meet together in his Work and Undertakings as Mediator and Suretiship, in sweet harmony.

4. Because he would magnifie God's Law, and make it honourable: But more of this hereafter.

5. Because he knew God would not otherwise enter into a Covenant of Peace, to save

lost

loſt Sinners, Man being weak, and unable to anſwer what both Law and Juſtice required, in order to our Peace and Reconciliation with God: Whatſoever the Law exacted on us, he engaged and condeſcended to do as our Surety; he promiſed and ſtruck Hands to ſatisfie whatſoever the Law, I ſay, could demand of God's Elect. See *Heb.* 9. 15. *Rom.* 3. 25. *Heb.* 10. 5, 7. *Rom.* 8. 3. *Heb.* 10. 3, 4, 5, 6, 7.

III. *What was Chriſt to do, and we receive by vertue of his Mediation and Suretiſhip?* *What Chriſt as our Surety, ingaged to God to do.*

Firſt, Whatſoever Chriſt as Mediator Covenanted with the Father to do, that he conſidered as the Surety of the ſaid Covenant engaged to perform.

1. To vindicate the Honour of God in all the Perfections of his Nature, particularly to preſerve the Juſtice and Veracity of God, and Sanction of his Holy Law.

2. He engaged as the Surety of the Covenant, to reſtore to Man, or to all God's Elect, that Righteouſneſs which Man loſt, that as we were made Sinners by *Adam*'s Diſobedience, ſo by his Obedience we ſhould all be made Righteous; that as the Sin of the firſt *Adam* was imputed to our Condemnation, ſo his Righteouſneſs, as our Covenanting Head, might be imputed to all his Seed, and all this according to the Contrivance of God's Infinite Wiſdom, and to anſwer the Deſign, Purpoſe, and Propoſal of God the Father, in the Council of Peace.

3. And ſeeing Man was a Rebel, and in Arms againſt God, and filled with Rage and Madneſs,

Madneſs, and having Enmity in his Mind
Rom. 8. 7. againſt God, *Being alienated from the Life of God:* Jeſus Chriſt, as our Surety, engaged to change the Hearts of all he undertook for, and bring them to accept of Terms of Peace, through the Blood of his Croſs; I ſay, he ingaged to God to bring home all that were gi-
Joh. 10. 16 ven to him. Hence he ſays, *Them I muſt bring, and they ſhall hear my Voice:* He muſt bring them becauſe of the Covenant he had made with God the Father; and upon the Conſideration of that Obligation, he laid himſelf under, as their Surety. He muſt *Circumciſe our Hearts*
1 Pet. 3. 18 *to love the Lord our God; for Chriſt alſo hath once ſuffered for Sins, the Juſt for the Unjuſt, that he might bring us to God.*

From hence it appears, that Chriſt by virtue of theſe Articles of Peace, as our Surety, engaged to open Blind Eyes, and to bring the Pri-
Iſa. 61. 11. ſoners out of the Priſon-houſe, and to ſet at liberty thoſe that were bound; or *by the Blood of his Covenant, to ſend the Priſoners out of the Pit, where there was no water*; for this was agreed ſhould be the Effects of his Undertakings: See *Zech.* 9. 11. *Luke* 4. 18. *The Spirit of the Lord is upon me, becauſe he hath Anointed me to Preach the Goſpel to the Poor; he hath ſent me to heal the Broken-hearted, to Preach Deliverance to the Captives, and recovering of Sight to the Blind, and to ſet at liberty them that were bruiſed.* He engaged to take away the Heart of Stone, and to give us a Heart of Fleſh, to give a new Heart for this the Father promiſed in the Covenant, and what he promiſed Chriſt ingaged to do

for

for us; for without Almighty Power this cannot be done; *He works all our Works in us and for us:* He engaged to ſubdue *Satan*, and diveſt him, that ſtrong Man Armed of all his Power.

In a word, Chriſt as the Surety of this Covenant, engaged to Renovate our Hearts, Regenerate our Souls, or to Create the Image of God again in us; *And that from his Fullneſs, we ſhould all receive Grace for Grace:* And, indeed, to this end *it pleaſed the Father, that in him ſhould all Fullneſs dwell.* Joh. 1.16. Col. 1.19.

4. Jeſus Chriſt as our Surety, engaged to make good another Article in this Covenant, which was to preſerve all his People in a State of Grace, not only to bring us into a State of Grace, but to preſerve us in the State, or to preſerve Grace as a Vital Principle in our Souls.

That as all the Promiſes of God are made to us in Chriſt, ſo Chriſt hath engaged that we ſhould perſevere in Grace and Holineſs, and that we ſhall never finally depart from God any more; *He that hath begun a good Work in you, will perform it to the Day of Chriſt.* It is not ſaid, he will finiſh it, but he will perform it, which denotes his Covenant; as when a Faithful Man hath engaged to do a piece of Work, we ſay, he will perform it; *He ſhall bring forth Judgment unto Victory.* Phil. 1.6.

1. He will according to his Promiſe and Covenant, ſtrengthen our Faith, and encreaſe it.

2. Subdue

Mich. 7. 19, 20. 2. Subdue our Iniquities; *He will subdue our Iniquities, thou wilt cast all their Sins into the Depths of the Sea, thou wilt perform thy Truth to* Jacob.

3. *To support and succour us* under all Temptations, thus he hath promised, and he is Faithful, therefore will do it, 1 Cor. 10. 13. *No Temptation hath befallen you, but such that is common to Men, and God is Faithful, who will not suffer you to be tempted above what you are able,* &c.

4. To comfort us in all our Sorrows; *I will not leave you Comfortless,* &c.

5. To help us under all our Afflictions, Reproaches, Losses, and Persecutions, all these are Covenant Blessings, and therefore promised to us.

6. To enable us to perform acceptably all Holy Duties; for without him we can do nothing.

7. To make us Fruitful, and so to abide unto the end; *I have chosen you, and ordained you, that you go and bring forth Fruit, and that your Fruit should remain, the Righteous shall flourish like a Palm-tree: Those that are planted in the House of the Lord, shall flourish in the Courts of our God, they shall still bring forth Fruit in Old Age, they shall be fat and flourishing.* And all this God hath promised to us by vertue of Christ's undertaking as our Surety for us.

Joh 15, 16 Psal. 92. 12, 13.

For the Grace by which all this is done, was promised first to Christ; he is filled full of Grace, as our Head of Influence: And he hath engaged to God for us to act, and influence

us with that Grace which he ſo received, which he doth perform in what meaſure and manner he pleaſeth, through or by virtue of that Union we have with him, and by the conſtant communication of freſh Supplies from himſelf; Therefore it is added, *To ſhew that the Lord is Upright, and that there is no Unrighteouſneſs in him.* Verſ. 14.

Brethren, pray conſider this well, that all Grace and Spiritual Bleſſing whatſoever which we receive, is all promiſed to us by God the Father, and made good to us through Chriſt's Mediation, and Undertakings, as our Surety: *For all the Promiſes of God in him, are Yea; and in him, Amen, unto the Glory of God the Father.* 2 Cor. 1. 20.

I ſay, that that Mutual Covenant betwixt God the Father, and our Lord Jeſus Chriſt, makes all Covenant Bleſſings and Promiſes ſure to us; all Promiſes are from the Father, through Chriſt, by the Holy Spirit

Chriſt received the Spirit without meaſure, upon his Covenanting with the Father, and he engaged to ſend the Spirit to be the Almighty Agent to do all things for us; for as he purchaſed the Spirit for us, ſo he hath asked it of the Father, and ſtill (as our Surety and Advocate) he intercedes with the Father for us, that we may receive a Gracious Meaſure thereof; *I will pray the Father, and he will give you another Comforter.* Joh. 14. 16.

The Father upon Chriſt's Suretiſhip promiſed to him, that his Spirit ſhall never depart from him, nor his Seed; *As for me, this is my Covenant with them, ſaith the Lord; My Spirit* Iſa. 60. 21.

that is upon thee, and my Words which I have put into thy Mouth, ſhall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seeds Seed, from henceforth and for ever.

8. Chriſt hath engaged to confirm us to the end; this he undertook as our Surety, it was God's Promiſe to him, *He ſhall ſee his Seed*: This was promiſed to him upon what he was to do, and ſuffer; and Chriſt, I ſay, hath engaged as our Surety to confirm us; *Who ſhall confirm you to the end? God is Faithful, by whom ye were called unto the Fellowſhip of his Son Jeſus Chriſt our Lord.* Jeſus Chriſt, by vertue of this Covenant, was to have many Companions, or fellow Heirs of Glory, and God's calling us, is the firſt Foundation Act in God, of performance of this Covenant with Chriſt, and to us in him: The Father is as much bound and obliged to keep us, as Chriſt is; becauſe of that Price he hath received for us by Chriſt, which he accepted of in this Covenant of Peace.

1 *Cor.*1.9.

9. Chriſt was obliged, as our Surety, not to loſe one of them, which the Father gave him; *And this is the Father's Will that ſent me, That of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up at the laſt Day.* This is as if our Lord ſhould have ſaid, The Father's Will and Covenant made with me is, That I ſhould not loſe one of his Elect.

Joh.6.39.

Charneck. The Father (as one obſerves) promiſed three things to the Son in this Covenant, upon what he was to do and ſuffer.

1. His

1. His Assistance.

2. That he should have a Seed which he should see.

3. He promised Eternal Glory to him, and to all them in him.

I. His Assistance; *The Spirit of the Lord shall rest upon him; the Spirit of Wisdom, and Understanding; the Spirit of Counsel, and Might; the Spirit of Knowledge, and of the Fear of the Lord.* Isa. 11. 2.

Behold my Servant that I uphold, mine Elect in whom my Soul delighteth; I have put my Spirit upon him: Well, and what hath Christ engaged to do? *He shall bring forth Judgment to the Gentiles.* Isa. 42. 1.

A bruised Reed shall he not break; and the smoaking Flax shall he not quench; he shall bring forth Judgment unto Truth. Vers. 3.

I, the Lord, have called thee in Righteousness, and will uphold thine Hand, and will keep thee, and give thee for a Covenant of the People, for a Light of the Gentiles: That is, for the Surety of my Covenant. Vers. 6.

To open Blind Eyes, &c. *He shall feed in the Strength of the Lord, in the Majesty of the Name of the Lord his God:* Christ was to plead these Promises; *He shall cry unto me, Thou art my Father, my God, and the Rock of my Salvation.* Mich. 5. 4. Ps. 89. 26.

II. God promised him a Seed.

1. A Numerous Seed; *As the Dew of the Morning in abundance upon the Flowers and Plants; fear not for I am with thee, I will bring thy Seed from the East, and gather thee from the West.* Ps. 110. 3.

Iſa. 43. 5,6 *I will ſay to the North, Give up; and to the South, Keep not back: Bring my Sons from afar, and my Daughters from the Ends of the Earth.*

2. A Perpetual Seed, or a Seed that ſhall endure for ever; *His Seed will I make to endure for ever, and his Throne as the Days of Heaven—— My Covenant will I not break,* &c.

Pſ. 89, 234

III. The Father promiſed him great Glory, and an Eternal Kingdom; *Ask of me, I will give thee the Heathen for thine Inheritance, and the uttermoſt parts of the Earth for thy Poſſeſſion; behold my Servant he ſhall deal prudently, he ſhall be exalted and extolled and made very high——*

Pſal. 2.8.

Iſa. 53. 12. *I will divide him a Portion with the Great, and he ſhall divide the Spoil with the Strong, becauſe he poured out his Soul unto Death.*

Matth. 28. 18. *All Power is given to me in Heaven and Earth.*

Pſ. 110. 5, 6. *He ſhall ſtrike through Kings, in the Day of his Wrath.*

Heb. 2. 9, 10. *But we ſee Jeſus, who was made a little lower than the Angels for the ſuffering of Death, Crowned with Glory and Honour*——And he ſhall bring all his to Glory too: *For it became him for whom are all things, and by whom are all things, in bringing many Sons to Glory, to make the Captain of their Salvation perfect through Sufferings.* As this was promiſed by the Father to him, and to us in him, ſo he as our Surety engaged to bring it to paſs, or to make it good unto us

Object. *If Jeſus Chriſt entered into Bonds for us, and that by virtue of the Sanction of the Law of Works, was obliged, as our Surety, to ſuffer for*

our

our Sins, doth it not follow, that he was Surety of the Covenant of Works? And how then is it ſaid, He was Surety of a better Covenant?

See Mr. D. W's, & Mr. A's Vindicat. p. 145.

1 *Anſw.* Tho Chriſt was obliged, as our Surety, to fulfil the Covenant of Works, or of perfect Obedience; yet he was not Surety of the Covenant of Works, becauſe he did not undertake, that we ſhould perfectly keep the Law in our own Perſons, which he muſt have done, had he been Surety of the Law of Works, but that he would keep that Law for us; and therefore it was another and better Covenant.

2. The Covenant of Works was made betwixt God and Man, without a Surety; the Covenant of Grace is made betwixt God the Father, and Jeſus Chriſt as our Surety for us; therefore another and better Covenant.

Theſe Men plead for a Covenant of Grace made betwixt God and us, diſtinct from the Covenant of Redemption; in which, Chriſt, as our Surety, engaged that we ſhall keep the New Law of Faith, and ſincere Obedience; Chriſt having aboliſhed the Law of perfect Obedience, and merited this mild Law, *&c.*

1 *Anſw.* Tho the Law as a Covenant of Works, *Do this and Live*, is taken away; yet as a Law, or Rule of perfect Obedience, it remains for ever: As the Reverend Mr. *Croſs*, hath fully proved.

2. As to their New Law, it brings in Juſtification by Works; and ſuch Works too, that are attended with Sin, or Imperfections; and therefore their Doctrine is to be abhorred.

Scripture justificat.

See Mr. *Clark*'s New Book; but more of this hereafter.

IV. *I shall shew that Christ's Suretiship greatly differs from Suretiship among Men.*

How the Suretiship of Christ differs from that among Men.

1. A Surety among Men, is not of the Creditor's, but of the Debtor's procurement. But the Surety of the Covenant of Peace, was of God's procurement, who is Man's Creditor, or rather offended Creator; God as an Act of Infinite Wisdom, Love, and Mercy, found him; *I have found a Ransom.* Moreover, the Father Chose him, Called him, and Anointed him to be the Mediator and Surety of this Covenant, as hath been fully proved: Therefore it doth not follow, that so soon as our Surety struck Hands, or just when he laid down the Price, all God's Elect must actually be acquited.

For should a Creditor find a Surety for the Debtor, all must confess it is in his choice how and when the Debtor should be actually acquited. Moreover, 'tis evident, that we had no actual Existence when Christ struck Hands for us; besides, it was for such that he foresaw would fall under Sin, Wrath, and Condemnation, and Christ did not become a Surety to keep the Elect from falling under Wrath, and the Sentence of Death, but to recover them out of that State; Justification presupposeth we were once Charged and Condemned.

2. A Surety and Debtor among Men, both enter into the same Bond, and the Debtor is look'd upon the principal Bondsman.

But

But Christ's single Bond, in this Covenant, is accepted for all; here is a Change of Persons, God leaves out our Names, and puts in Christ's Name, that the Debt, Satisfaction, and Curse might fall upon him alone. See Dr. *Goodwin: He was made Sin for us——Christ hath redeemed us from the Curse of the Law, being made a Curse for us; he was wounded for our Transgressions*——And now Jesus Christ here by puting his Name unto this Bond, is become the principal Debtor, and is wholly obliged to pay, and satisfie for all the Sins of God's Elect; his Suretiship hath swallowed up the offending Debtors Obligation, to satisfie Law and Justice.

A Book intituled, Christ set forth, p. 52. Gal. 3. 13. Isa. 53. 5.

Object. *Doth it not then follow, we need not be concerned to keep or fulfil the Law?*

Answ. We are not to be concerned to keep the Law to that end Christ kept it, *i. e.* not to be Justified by it, for so it is removed; but the Moral Law, as a perfect Rule of Righteousness, obligeth us to perpetual Obedience, it being so unchangable a Law.

3. Among Men, when the Surety makes a full satisfaction for Debtors, the said Debtors cannot be said to receive their Release, or Discharge, as an Act of Grace and Favour, but as an Act of Justice only.

But Jesus Christ, in the Covenant of Peace, makes full Satisfaction for us, and yet we receive our Release and Discharge as an Act of Grace and Favour alone.

1. In that God and not we found the Surety, which was an Act of his own Sovereign Grace, he being wholly at Liberty, whether he would save Man, or not.

So that our Diſcharge through the Satisfaction of Chriſt, muſt needs primarily and originally flow out of pure Grace, Favour, Love and Pity of God to us.

Had Man found the Surety, it had been otherwiſe.

2. Becauſe the Surety being the only begotten Son of God, it is a farther Demonſtration of Infinite Love and Favour to us, in that God ſhould ſubſtitute him in our ſtead, and diſpence with the rigorous Action of Satisfaction from us, and take it from our Surety, as put in our Law-place.

3. Becauſe God, that he might work about our Diſcharge, in a way of Grace and Mercy, to the Honour of his Juſtice, &c. made his own Son a Sacrifice for our Sins.

4. Becauſe that Intereſt we have in that Redemption, Pardon, Peace, and Reconciliation by Chriſt's Undertakings, is freely beſtowed on us, as an Act of God's Sovereign Grace and Goodneſs, for as Chriſt purchaſed all Grace for us, ſo as an Act of God's Favour, and Chriſt's Purchaſe and Merits, he gives us the Spirit and Faith, in order to our actual Intereſt in all Covenant Bleſſings; ſo that altho it all is in a way of Juſtice as to Chriſt, yet it is all in a way of Mercy and Free-Grace as to us.

5. In that God accepted of Chriſt as a Surety for us who deſerved no Pity, we having wilfully forefeited our vaſt Inheritance, and were become his Vile Enemies, and rebels againſt him.

6. Be-

6. Becauſe Chriſt became our Surety, from whom he could expect no after Recompence, or Satisfaction for that vaſt Sum he laid down for us, he never expected any Recompence from us for the Debt paid.

7. Becauſe we are not only pardoned, and have Peace, but by Chriſt's Undertaking, are raiſed to great Honour: And O what Grace, Love, and Divine Goodneſs is here!

USE.

I *Admiration.* What hath God done? Chriſt done for us? What Love is this?

1. Chriſt knew before he became our Surety, that the whole Payment would fall upon him, and yet ſtruck Hands.

2. O! what Exemption and Diſcharge have we hereby from the Law and Juſtice of God? The Law, as our Husband, is dead, and we dead to that; that Cruel Husband has no more Power over us, though as a Law, or Rule of Righteouſneſs, it ſtill commands us, yet it cannot Kill us, Curſe us, nor Condemn us to Eternal Burning.

3. Bleſs God for Jeſus Chriſt our Surety: What a ſweet Covenant is this, that we are brought into? How ſure are all Covenant Mercies? What Riches, Glory and Power is in Chriſt the Mediator? *As thou haſt given him Power over all Fleſh, that he ſhould give Eternal Life to as many as thou haſt given him.* Joh. 17. 10 We are in Chriſt's Hand, and none can pluck us out. Joh. 10. 28

4. We

4. We ſhall for ever abide in this Covenant; our Surety hath engaged to keep us, that we ſhall never break Covenant with God any more, ſo as to loſe our Inheritance.

5. How eaſie hath God made the Terms of Peace as to us, ſince Chriſt is obliged to work all our Works in us, as well as for us?

Comfort to Sinners. II. What Good News is here for broken Sinners, who lie Condemned by the Covenant of Works?

O ſue out your Pardon, by taking hold of Chriſt.

III. *Reproof.* How doth this again tend to reprove ſuch that turn the Goſpel-Covenant, or Covenant of Peace, into a Law, with the Sanction of Rewards for Obedience, and Threatnings for Diſobedience; denying that Chriſt ſtood in our Law-place, to do and ſuffer for us, or to keep the Law of perfect Righteouſneſs, in point of Juſtification, and to die in our ſtead?

Why will Men ſtand upon their own Legs? ——Proud Man would fain live of himſelf, or have whereof to Glory, but not before God, or in Chriſt Jeſus; he would have God take his *Copper*, and refuſe his own moſt pure *Gold*.

Why will they ſeek Relief other ways than by the Surety and Mediator of the Covenant?

Can our Imperfect Righteouſneſs, or Sinful Duties Juſtifie us at God's Bar? Will they dare to plead it at Death.

IV. *Trial*,

IV. *Trial.* Is Grace given to you? Have you Union with Chriſt? Have you a new Heart? Do you truly and ſavingly know the Lord? Then you are brought into the Bonds of the Covenant of Peace.

V. *Conſolation.* If you are once in Covenant, you are for ever in Covenant, and all Covenant-Bleſſing, even all things that are therein promiſed to Chriſt, as your Surety ſhall be given to you.

But no more at this time.

And with this I conclude the Second Thing, under the Second General Head, *viz.* That the Terms propoſed in the Covenant of Peace betwixt the Father and the Son, were agreed to, and of Chriſt's Work, as Mediator and Surety therein, I have endeavoured to clear to the Weakeſt Capacity.

SER-

SERMON V.

Containing the Ratification, or Confirmation of the Covenant of Peace; shewing, how, and by what, and when it was confirmed; also how proclaimed, and what the Proclamation is.

ISA. Liv, x.

Neither shall the Covenant of my Peace be removed, saith the Lord that hath mercy on thee.

Doct. THAT *there is a Covenant made, or agreed on, and stands firm in the behalf of all God's Elect.*

I have shewed you *First*, That in a Covenant of Peace there is a treating betwixt the Covenanting Parties about the Terms upon which it is made: And accordingly in order to the making, or bringing in of this *Covenant*, you have heard that there was a treating between the Father, and the Son before the World began.

Secondly, That in such a Covenant, the Terms proposed are agreed unto by both Parties; so I have shewed you it was here; and also that the Mediator of the Covenant of Peace is Jesus Christ, who was also the Surety thereof;

of; whoſe Work, both as he is Mediator and Surety, we have opened.

Thirdly, I ſhall now proceed to the next thing, which is the *Ratification*, or *Confirmation* of the Covenant. *The Ratification of the Covenant of Peace.*

My Brethren, there was a twofold Confirmation of the Covenant,

I. It was confirmed by God in Chriſt, and this was, as I conceive, in that Council of Peace that was held in Eternity betwixt them both: True, among Men this is called, *The Signing of the Articles of Peace*; but there was a full Confirmation of this Covenant, when it was Agreed on, and Signed, and that by both Parties. *Gal.* 3. 17. *Zach.* 6. 13.

1. The Father Confirmed it to Chriſt, and to all the Elect in him, by his Oath; *I have made a Covenant with my Choſen, I have ſworn unto* David *my Servant*: By *David* is meant Jeſus Chriſt; and I ſee no reaſon to doubt, but that this Oath of God the Father to the Son, as Mediator of our Peace, paſſed to him before the World began; *Once have I ſworn by my Holineſs, that I will not lye unto* David. *Pſal.* 89. 3. *Verſ.* 35.

My Brethren, when God concluded this Covenant of Peace with Jeſus Chriſt, he made a Promiſe to him of performing all things which he agreed unto; and evident it is, that this was before the World began; *In hope of Eternal Life, which God that cannot lye promiſed, before the World began.* And as it was promiſed then to Chriſt, as the Head and Repreſentative of all the Elect, on their behalf; ſo there is the ſame Parity of Reaſon to believe, that *Tit.* 1. 1.

then

then the Oath of God passed to our Lord Jesus Christ, and to us in him also; and now this Promise and Oath of God to Christ, gives not only Solemnity, but also firm and sure Stability to this Covenant.

(1.) He added his Oath to his Promise (saith *our late Annotator* on the Holy Bible) to make, and prove it to be Immutable: Hence Christ, it is said, was made a Priest by an Oath, not after the Order of *Aaron*: — — — — —

Pool's Annotations on Psal. 89.35. Heb.7.20,

(2.) But after the Order of *Melchisedech*.

(2.) This Oath is said to be sworn *once*, which Word and Phrase (saith he) implies the Completeness, Certainty, and Irrevocableness of the thing.

(3.) God swore by his Holiness; What is more Sacred? By which God is seldom known to speak, or to swear; therefore nothing can more fully confirm this Covenant to Christ, and to us in him.

(4.) Jesus Christ then confirmed also the Covenant on his part; on our behalf, by his putting his Hand in our stead, and to stand in our Law-place for us, as you have heard: This, my Brethren, was more than a bare Signing and Sealing the Covenant of Peace. But—

II. There is yet a farther Ratification, and Confirmation of the Covenant of Peace, as also there is among Men.

The Covenant ratified by the Death of Christ.

1. It was agreed betwixt God the Father, and the Son as Mediator, that this Covenant should come under another Acceptation, i. e. as the *Last Will and Testament of Jesus Christ*: True, it was not only Christ's *Will*, or Christ's Covenant

Covenant and Teſtament, but the Father's *Will* and Covenant alſo: Hence the Teſtament is called, *The Revelation of Jeſus Chriſt, which God gave unto him*; that is, a Mediator: Yet Chriſt is the Teſtator, or he that is to diſpoſe of all thoſe rich Legacies which the Father by him, as Mediator, deſigned to beſtow on all his Elect, it is called his Covenant, Teſtament, or Laſt Will. *Rev.* 1.1.

And now, ſince the New Covenant was to come under this Character, *viz.* Chriſt's Laſt Will and Teſtament; there was a Neceſſity (for many other Reaſons) that the Covenant ſhould be Confirmed and Ratified by his Death [redacted]: The *Greek* Word is, διαθήκη *Diathemenos*, ברית *Berith*. A Teſtament is the Sentence, or Declaration of our laſt Will of what we would have done after our Death; now this Teſtament contains all the Bleſſings, Grants, and Priviledges agreed unto and given to Chriſt, as Mediator of the Covenant of Peace, and more properly it denotes Chriſt's giving them forth as one Dying, to confirm the Covenant. *Key to open Scripture Metaphors, Book 2. p.* 119.

1. A Teſtator ſignifies a Diſpoſer; one that makes his Laſt Will and Teſtament, who hath Goods to beſtow, and Perſons to give them unto. *Chriſt the Teſtator of the New Covenant.*

2. It denotes, that a Dying Perſon, who to confirm his Will and Teſtament; there is a Neceſſity of his Death, and thus Chriſt as a Teſtator, died by virtue of thoſe Covenant Tranſactions betwixt God the Father and himſelf on the behalf of God's Elect; *Where a*

Teſta-

Heb. 9. 15, 16. *Testament is, there must also of necessity be the Death of the Testator.*

3. It also denotes, that he the Testator hath, or is Invested with some Estate, and hath a proper Right to dispose of it; Jesus Christ in this Covenant had all the Riches of Grace and Glory given to him as Mediator. See John 13. 3. *Jesus knowing that the Father had given all things into his Hands*, &c.

4. Moreover it denotes, that whatsoever he gives as a Testator, is of meer Grace, or of the Good Pleasure of his Will.

5. Also it gives a Just Right to all such (to whom he bequeaths any Legacies) to what is given, so that such may sue out for them as their own.

Furthermore it imports the Revelation and Declaration of his Will, Love, and Affections to all his Relations and Friends: So did Jesus Christ, in his Last Will and Testament, reveal his Will, Love, and rich Bounty to all God's Elect.

Now the Design of God and Christ herein, was.

1. To give, or superadd a new Title to all Believers (as one well observes) of all Covenant Blessings, that we might have all manner of Security imaginable to the Inheritance.

2. Also to shew the Absolute Freeness of the Conveyance of all Covenant Grants, and Blessings to Believers.

3. And more directly to the purpose in hand, Jesus Christ came under this Relation to ratifie and confirm the Covenant of Peace, and

our ſure Right and Title to all Bleſſings contained therein; *Tho it be but a Man's Teſtament, yet if it be confirmed, no Man diſanulleth, or addeth thereunto:* The Covenant was in force even from the Beginning; and all God's Elect who lived under the Old Teſtament Diſpenſation, received the Grace and Bleſſings thereof, through Faith in Chriſt's Death, who they knew would come in the fulneſs of time, and by his Blood confirm this Covenant: The Father, indeed, truſted the Son upon his Holy Compact or Covenant with him, upon the account of what he was to do, and ſuffer in time. Pray, Brethren, obſerve, That the Death of Chriſt, is the great and ſure Ratification and Confirmation of the Covenant of Peace. It is a Confirmation of ſuch *Validity*, that it is made unalterable, and cannot be diſannulled. Gal. 3. 15.

To proceed, there are, Beloved, ſeven or eight things to be conſidered in the Death of Chriſt.

I. The Death of Chriſt put an end to, or abrogated the Old Covenant; *He took away the firſt, that he might eſtabliſh the ſecond———. Having aboliſhed in his Fleſh the Enmity, even the Law of Commandments contained in Ordinances for to make in himſelf of twain, one New Man, ſo making Peace:* The firſt Will, or Covenant is made void by the ſecond, *i. e.* by the Laſt Will and Teſtament; nor is the Ceremonial Law only aboliſhed, but the Moral Law as a Covenant of Works, *Do this and Live*; not as it is a Law requiring perfect Obedience on *The great Ends of the Death of Chriſt opened.* Heb. 10. 9. Eph. 3. 15.

Righteousness, but as to the Tenure, or Terms of it.

Not, my Brethren, but that all Believers, who lived under the Old Testament, were saved by the Covenant of Grace, Christ was to establish, as I said before: Yet was not the Old Covenant actually taken away till Christ died, the latter Covenant is called an Everlasting Covenant; not, I say again, that the first, as to Righteousness, is ceased, or disannulled; no, but as a Covenant of Works, requiring perfect Righteousness of us in our own Persons, if ever we are Justified in God's Sight; but that the perfect Obedience which the Law required of us is transmitted to another Head, *i. e.* the Christ Jesus, who having answered all its Demands in point of Obedience and Righteousness, so that *He is the end of the* Rom. 10. 4. *Law, as touching Righteousness, to every one that believeth:* Insomuch that the Law cannot *Curse,* Rom. 8. 1. nor any more *Condemn* them that are in Christ Jesus.

II. Christ's Death (as well as his Active Obedience to the Law) was the Condition on his part for us, upon which God the Father entered into this Covenant of Peace, on our behalf; therefore had not Christ died, all that believed before he came had perished, but neither of these were possible.

III. The Death of Christ, was the Price of our Redemption, by this vast Summ we were 1 Cor. 6. 19, 20. Redeemed: *Ye are not your own, you are bought with a Price.* Not our own observe.

1. We

1. We were ſold under Sin, and were in bondage to the Law and Juſtice of God.

2. There was a treating about the Price of our Redemption, and the Terms were agreed to, which was, That Chriſt muſt die; *Foraſmuch as ye know that ye were not Redeemed with corruptible things, as Silver and Gold,* &c. *but with the Precious Blood of Chriſt——Who verily was fore-ordained before the Foundation of the World*; or was delivered up according to the Compact, or Reſult in the Covenant of Peace, (to Redeem us from Wrath and Hell,) held in Eternity between the Father and himſelf. 1 Pet. 1. 18

3. The Time alſo when this ſhould be done, was alſo then agreed on; that is, when Chriſt ſhould die; *But when the fullneſs of Time came, God ſent forth his own Son in the likeneſs of ſinful Fleſh——To Redeem them that were under the Law,* &c. Gal. 4. 4.

IV. The Death of Chriſt was that Price by which all Grace is purchaſed for us; for tho we have all Covenant Grants, and Bleſſings freely given to us, or merely of God's Free Grace, yet Faith, a New Heart, Regeneration, Repentance, Pardon, and Peace, and all other Grace, and Bleſſings here, and Glory hereafter were all purchaſed for us by the Death of Chriſt; for as you heard Chriſt did more than pay our Debts.

V. Chriſt's Death was the Pacifying, or Atoneing Sacrifice, his Precious Blood quenched the Fire of God's Wrath, and ſo it is the only way by which we come to be delivered from Hell: Our *Jonah* was caſt over-board to

make a Calm, and caused the Storm of Divine Vengeance to cease.

VI. And more directly to our present Purpose; I say again, the Death of Christ was to ratifie and confirm the Covenent.

VII. Moreover, the Death of Christ was not only to confirm the Covenant of Peace it self, but to confirm all Covenant Grants, Covenant Blessings, and Covenant Promises also; for had not the Testator died, none could sue for any Legacy therein bequeathed to them.

Furthermore, also the Holy Ghost is appointed to be the Executioner of this Covenant; or, of the Last Will and Testament of our Lord Jesus Christ: *How much more shall the Blood of Christ, who through the Eternal Spirit offered himself to God; Purge your Consciences from Dead Works, to serve the true living God.* It is the same Spirit of Jesus that offered up his Body, that applies his Blood, and makes it efficacious to us, and also puts us into the Possession of the Inheritance purchased for us.

Heb. 9. 14, 15.

And *for this Cause he is the Mediator of the New Testament, that by means of Death, that they which are called, might receive the Promise of the Eternal Inheritance*; That is, through his Intercession, and the Agency of the Holy Spirit, the Effects of his Sacrifice might become effectual to all the Elect, *viz.* to their Justification, Vocation, Sanctification, and Glorification.

If the *Will* of Man had been left, or substituted to be the Executioner of Christ's Last Will and Testament, not one Soul might have been saved, or if otherwise, yet all the Glory would

would not have then redown'd to Jesus Christ, but one great part thereof to the Creature.

But thus it is not left, *'Tis not of him that willeth, nor of him that runneth*: No, no, it is wholly committed to the Blessed Agency of the Holy Ghost; who doth, and must bow, and bend the Will of Man unto God: But more of this hereafter.

My Brethren, It is very remarkable what Knowledge some of the Ancient *Jews* had of the *Messiah*.

Rabbi Hadars, (as I find him quoted by a Worthy Divine) speaks thus, *viz.* God treating with the *Messiah*, said, 'Righteous *Messiah*, 'Those who are hid in thee, are such, whose 'Sins in time shall bring thee to Grief; thy 'Ears shall hear Reproaches, thy Tongue 'cleave to the Roof of thy Mouth, thou shalt 'be wearied with Sorrows. *Charnock.*

'The *Messiah* answered; Lord of the World, 'I joyfully take them upon me, and Charge my 'self with their Torment, but upon this Con-'dition, that thou shalt quicken the Dead; 'God, saith this *Rabbi*, granted him this, and 'from that time the *Messiah* charged himself 'with all kinds of Torments.

USE.

I. From hence we may infer what horrid Evil there is in Unbelief, or the Shamefulness of Unbelief, and O what Ignorance there is in Men, of this Covenant Agreement; God is pacified

and reconciled, but Sinners will not believe it, and from hence retain frightful Thoughts of God.

2. We infer, That our Salvation ſtands upon a ſure and certain Foundation, and that the Elect ſhall be ſaved.

(1.) They are the Seed of Chriſt, and are given to him, tho never ſo unworthy in themſelves.

(2.) In regard of the firmneſs of the Covenant of Peace, you hear how, and by what it is confirmed.

(3.) In regard Jeſus Chriſt hath done his Suffering Work, his Bleeding Work, his Dying Work, confirming his Covenant, and he is bound to do all the reſt in us and for us, and the Spirit is the Executior, Chriſt, tho he died, *is alive*, and dies no more; and therefore can, and will ſee his own Will fully executed.

(4.) Becauſe God hath link'd in this Covenant his own Glory and our Good together.

II. Contemplate on the Love of your dying Friend; Shall the *King Immortal* become a dying Teſtator?

O ſearch into this Will to find your Names, and ſee what vaſt Legacies are bequeathed therein to you! Moreover, you ſee that your Right to Grace and Glory is a Teſtimentory Right, the Covenant betwixt God and Chriſt is turned into a Teſtament between him and you; *My Peace I leave with you*: He hath paid dear for it.

3. Sin-

III. Sinners, will you by Unbelief make void (if it were poſſible) this Covenant, or not ſue out by Chriſt's Blood your Pardon, but think to get it ſome other ways, Sirs, all that ſaving Grace is comprehended in this Covenant.

IV. What are all Earthly Legacies to thoſe Chriſt hath left in his Laſt Will and Teſtament———

V. *Terror.* Let all ſuch tremble that turn Chriſt's Laſt Will and Teſtament into a Law of Works, or into a Conditional Covenant, or that give the Glory to their Faith, to their Obedience, or to the Creature, and let all ſuch fear likewiſe that venture to alter any thing contained in Chriſt's Laſt Will and Teſtament.

Laſtly, Do not forget your dying Friend; O keep up his Remembrance in thoſe Holy Signs of his Death and Suffering which he hath left in his word, *This do in remembrance of me.* 1 *Cor.* 11. 24.

I ſhall now proceed to the next thing propoſed under this General Head.

The proclaiming of this Peace.

Fourthly, After a Covenant of Peace is ratified and confirmed, it is proclaimed, and ſo it is here alſo; this is the next thing, God aſſiſting, I ſhall ſpeak to.———And now, as Peace among Men is commonly publiſhed by a Proclamation, ſo hath God graciouſly ordered this Peace to be publiſhed by a Proclamation. Alſo,

And in ſpeaking to this I ſhall

1. *Shew you what is the Proclamation of this Peace.*

2. *Who they are that God hath authorized to Proclaim it.*

3. *Open the Nature of the Proclamation.*

4. *Open the Terms upon which it is proclaimed.*

The Goſpel is the Proclamation of Peace. 2 Cor. 5. 19

The Proclamation of this Peace is the Goſpel of Jeſus Chriſt: Hence the Goſpel is called, *The Word of Reconciliation, and the Goſpel of Peace.*

Eph. 6. 15.

I. Becauſe the Goſpel only ſhews us how Reconciliation is made between an offended God, and offending Creatures; and no otherways is this revealed, or made known to Men.

II. Becauſe God, my Brethren, is hereby declared to be reconciled or pacified towards

2 Cor. 5. 18

Sinners, even in Jeſus Chriſt; *To wit, that God was in Chriſt, reconciling the World to himſelf, not imputing their Treſpaſſes unto them.* Some would have this extend to all the World univerſally, but then all would be ſaved; for if all were reconciled to God by the Death of his Son, they ſhall much more be ſaved by his Life; for ſo *Paul* argues in reſpect of all them that God by

Rom. 5. 10.

the Death of his Son, was reconciled to; *For if when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled, we ſhall be ſaved by his Life.* If God gave us the great Gift, he will much more give the leſſer Gift, *i. e.* Faith and Perſeverance; compare this with *Rom.* 8. 32. My Brethren, 'tis the ſame [All,] or World that Chriſt promiſed that he would draw to him, and that he takes

Joh. 3. 15. Joh. 17. 9, 20.

away the Sin of. Moreover, if he had reconciled the whole World to God, he would have prayed for the whole World, but that he ſaith he did not, yet he prayed for all he died for.

III.

III. Becauſe the Goſpel diſcovers the Meritorious Cauſe, or Foundation of our Reconciliation, *viz.* the Death of Chriſt, this was that Sacrifice that turned away God's Anger, and Vindictive Wrath and Vengeance; *He ſaw the Travel of his Soul and was ſatisfied.* Iſa.53.11.

IV. Becauſe the Goſpel contains *mutual Reconciliation*, not only an account of God's Reconciliation to us, but alſo our Reconciliation to him, which is through the receiving the Atonement, God is reconciled in Chriſt, by his Wrath-appeaſing Sacrifice; but the Goſpel ſhews, that Sinners are not actually reconciled to God, until they are by the Spirit united to Chriſt, and believe in him, having that Natural Enmity removed, that is in their Hearts againſt God. Rom.8.7.

V. The Goſpel is the inſtrumental means, through the Spirits Operations of the Sinner's Reconciliation to God; *We pray you in Chriſt's ſtead be ye reconciled to God.* It is called *the Power of God to Salvation, becauſe therein the Righteouſneſs of God is revealed*, Verſ. 17. It is, my Brethren, an Inſtrument of his Power, or a powerful means ordained of God to this purpoſe, it having an excellent and efficacious Influence attending it through the Spirit where it is proclaimed and received. My Brethren, Faith, Regeneration, Convertion, or Holineſs, do not reconcile us to God; no, no, nothing doth that but the Blood of Chriſt. 2Cor.5.20 Rom.1.16:

And this I might make appear,

1. Be-

1. Because our Reconciliation on God's part
Rom. 5. 10. is by the Death of Christ; *For when we were Enemies, we were reconciled to God by the Death of his Son.* Hence we are said *to be Justified by his Blood*; that is, *Meritoriously*, yet *Materially* it is by his Active, as well as his Passive Obedience.

2. Because our Reconciliation on God's part, I mean his being Reconciled to us, is antecedent to Faith, Regeneration, *&c.* your Faith doth not make your Peace, tho it be an Instrument by which you receive that Atonement that Christ hath made,

3. Faith, *&c.* is an effect of our Reconciliation, that we may be actually acquitted, and saved from Sin and Wrath in our own Persons, and have it evidenced to our own Consciences; it is our receiving that of Christ, which he received for us upon his Discharge, as our
Rom. 5. 9. Head, and Surety; *Much more being now Justified by his Blood, we shall be saved through him:* Therefore Christs Blood must be the appeasing Sacrifice that delivers us from the Wrath we lay under.

4. Nay, my Brethren, Justification is the Effects of Reconciliation; for had not Christ satisfied Divine Justice for us, we had not been pronounced Just, or Righteous in him; the Prisoner is acquited as the Effects of the Payment of his Debts, his believing his Debts are paid, and the Law and Justice satisfied, doth not pay his Debts; tho a Sinner is not in his own Person actually discharged, until he doth believe, or leastwise in his own Conscience.

True,

True, Jesus Christ, as Mediator, doth both these; *i. e.* he pays our Debts, and knocks off our Chains; he makes the Atonement, and sprinkles the Blood upon our Consciences by his Spirit; if Reconciliation was the bending of our Hearts to God, to believe in him, and love him, why should Faith and Sanctification be laid down as the End and Effect of this Reconciliation: Yet *now hath he reconciled in the Body of his Flesh, through Death, to present you Holy and Unreprovable in his Sight.* Col. 1.22.

VI. A Proclamation discovers, or reveals who they are that shall receive the Blessings of that Peace which is made, and upon what Terms.

So, my Brethren, the Gospel makes known who they are that are comprehended in that Peace our Lord Jesus Christ had made, *viz.* all that God hath Elected, or Chosen in *Him, or all his Seed*, or all that the *Father hath given to him*, or, if you please, all that do believe in him; and also it shews upon what Terms, *viz.* wholly of meer Grace and Favour; *By Grace ye are saved through Faith, and that not of your selves, it is the Gift of God, not of Works*, least any Man *should boast*, not by any Act of the Creature, not *by his Faith and sincere Obedience*, nor by *Works of Righteousness that we have done*, either in Obedience to Law or Gospel: See *Rom.* 11.6. the Terms are *without Money, and without Price.* Joh. 6.36. Act. 13.48 Isa. 53.11. Joh. 3.16. 36. Eph. 2.8,9. Tit. 3.5. Isa. 55.1,2

VII. Some Proclamations proclaim Peace; so, my Brethren, the Gospel Proclaims our Peace with God:

Isa. 57.19. God: *Peace, Peace to them that are afar off, and to them that are nigh; It proclaims Liberty to the Cap-*
Isa. 61. 1. *tives*, &c. Hence our Lord saith to his Disciples;
Luk. 12. 3. *That which ye have spoken in the Ear, shall be pro-*
Eph. 2. 17. *claimed on the House Top — And came and preached Peace*, (or proclaimed Peace) *to you which were afar off, and to them that are nigh.* And hence the Gospel also comes so to be called; for what is Gospel, *but glad Tydings, good News, Peace on Earth, good Will to Men!* It is cal-
Ps. 89. 15. led, the Joyful Sound, *Blessed is the People that know the Joyful Sound*, &c. Not they that only hear it, but that know it, it is that which when known and received, pacifies a Wounded Conscience.

VIII. A Proclamation of Peace and Pardon, is that which a Self-condemned Traytor takes hold of, and presently submits himself with Tears, and falls down at his Sovereign's Feet, being broken to Pieces at the Thoughts of his Prince's Clemency, and Free Pardon. Also it gives an Assurance to all such of Pardon and Peace.

So, my Brethren, the Gospel is that which Sin-convicted, and Self-condemned Sinners, and Stubborn Rebels against God, takes hold of; and it is this that breaks and melts their hard Hearts, What hear that their Peace is made, and God reconciled? Nay, and that he has Sacrified his own Son to this very end, this breaks the Heart of Stone, and brings the Rebel to lay down his Arms, and to take hold of Pardon. And it gives to each poor Sinner also, an assurance of Mercy, he brings the

Pro-

Proclamation as it were to God, and pleads his Pardon, *Where the Word of a King is, there is Power:* The King's Word and Promiſe, (ſaith the Soul) is paſſed in his Proclamation, that I ſhall have Free Pardon, and here it is.

IX. A Proclamation is Written, nay Printed, that it may be read, and known of all Men; ſo God, in his Providence, hath cauſed his Goſpel to be Printed, that it may be read and known to all to whom it is ſent; it was firſt Written as Holy Men ſpeak, as they were moved by the Holy Ghoſt; and ſince it has been Printed alſo.

X. A Proclamation is ſet up in the Market-place, or in ſome Publick place, ſo is the Goſpel publickly made known; *Wiſdom cryeth without, ſhe uttereth her Voice in the Streets, in the chief Place, in the Concourſe, in the opening of the Gates, in the City ſhe uttereth her Voice,* ſee Prov. 8. 1. It is, and ſhall be made known to all Nations, to their Joy and Comfort, and for their Obedience of Faith.——But let me note here ſome Diſparities. 2 Pet. 1. 20, 21. Prov. 1. 20, 21.

1. Proclamations are not put into a Book, I ſay, I think that is not uſually done, to be kept for after Times upon Record, but the Goſpel, or good News to Sinners, or this Proclamation, is put into a Book, for all ſucceeding Ages, and Generations to know and underſtand.

(1.) This Book, Brethren, is wholly by Inſpiration given out to remain as a Witneſs of God's Eternal Love, and Chriſt's Eternal Love, and Favour. *What a kind of Book the New Teſtament is.*

(2.) There

(2.) There is a Blessing pronounced to him that reads, and that understands this Book.

(3.) It is a Book ratified and confirmed by Miracles.

(4.) A Book that all Holy and good Books point to, *Moses* points to this Book, the *Prophets* point to this Book, and all Divine Writers point to this Book.

(5.) It is a Book of all Truth, and no Errors.

(6.) A Book that all Good Books, Holy Books were taken out of.

(7.) A Book kept and preserved by Almighty Power, in spight of *Rome*, Hell, and Devils.

But let me add one thing more here, *viz.* That there were different ways of proclaiming this News of Peace, by Jesus Christ.

1. It was first proclaimed to *Adam*, upon his Fall, by the Promise of *the Seed of the Woman.*

2. To *Abraham* it was proclaimed in these Words, i. e. *In thy Seed shall all the Nations of the Earth be Blessed.*

*Gal.*3.8. Thus *Paul* saith, God Preached the Gospel to *Abraham*, to *Jacob* by the coming of *Shilo.*

To *Moses*, by a Prophet that God would raise up of their Brethren, like unto him; and by Types and Sacrifices.

To *David*, by a Promise of a Son to *Sit* upon his Throne, and by a Covenant made with him, as a Type of Christ.

To the *Prophets* many ways very clearly.

But

But in the New Teſtament Times more fully and clearer then ever; before it was hid, as it were, but the Viſion is now opened, and hidden things, things long kept ſecret, are plainly revealed; *We behold with open Face:* Many Prophets, and Kings, deſired to ſee and hear what we ſee and hear, but ſaw, and heard them not. 2 *Cor.* 3. 18.

3. A Proclamation doth not uſually contain the Sum of all the Articles of Peace, nor give an Account of all the Gifts, Grants, Bleſſings, and Priviledges thereof. But this Proclamation, *i. e.* the Goſpel doth publiſh and make known to all the World, the Summ of all the Articles of this *Covenant of Peace*; together with all the great Gifts, Grants, Bleſſings, and Priviledges thereof: In the Goſpel we read of the Council, Compact, and Eternal Purpoſe of God, concerning of all thoſe Covenant Tranſactions that were betwixt the Father and the Son from Eternity, which were hid, or kept ſecret until this Proclamation came forth.

4. A Proclamation of Peace doth not particularly give an account of all the horrid Crimes and Offenders that are by virtue thereof, freely pardoned upon their coming in; for ſuch a Proclamation is rather put out by a Prince to reclaim Stubborn Rebbels, in which their Names are inſerted; but this Proclamation, *i. e.* the Goſpel, proclaims Free Pardon for all manner of Sins, Iniquities, and Tranſgreſſions; and to all the vileſt Traitors, Enemies and Rebbels againſt the Eternal God; as to all *Swearers, Lyars, Drunkards, Harlots, Whoremongers,* 1 *Cor.* 10, 11.

mongers, or *Adulterers*, *Idolaters*, *Effeminate Persons*, *Abusers of themselves with Mankind*, *Proud Persons*, *Covetous Backsliders*, *Thieves*, *Extortioners*, *Malicious Persons*, *Murtherers*, *Back-biters*, *Blasphemers*, *Sorcerers*, ye all manner of Sinners have Free Pardon offered to them upon their coming in, and laying hold of Jesus Christ; and none are excepted but such who have sinned against the Holy Ghost.

Joh. 3.16. Rev.22.17 Joh.6.36.

USE.

I. Bless God for the Gospel, that ever this Proclamation came to your Ears, Peace is proclaimed to you this Day, to you Sinners! What do you say? Do you resolve to throw down your Arms and come in? 'Tis no matter what kind of Rebbels you have been: Here's a Pardon *for all Sins and Blasphemy* (in this Proclamation) *committed against the Father and Son*, and but one sort of Sinners are excluded, and but one Sin, *i. e.* the *Sin against the Holy Ghost*.

Is not this Good News? Do you believe it? And is it in your Hearts to take hold of the Promises of the Gospel? What Answer shall I return to him that sent me.

II. This informs us of the Necessity of Revealed Religion, I mean of the Gospel; for without this Proclamation had been published, the way of Peace could not be known, or without such a way of Revelation.

1. For the Moral Law written in the two Tables, reveals nothing of this Peace made by Jesus Christ.

2. The

2. The Law or Light within all Mankind, reveals nothing of it, tho that convicts of Sin, yet it reveals nothing of a Saviour.

The Moral Law and Light, in all, discovers a God, but no Christ, no Mediator: What doth the *Pagan* World know of this Covenant of Peace? Or of this Mediator, or of this Proclamation? What will those *Arch Hereticks* say to this, who Talk of the Light within, and boldly affirm, That they should have known by a Christ within, as much as they do now, if the Word had never been written; But why then do not the poor *Indians*, and *Pagans* know it, who have the same Light in them? And why can't they tell us, *What those other things are that Jesus Christ did, that are not written?* Believe them not: *These things are written, that ye might believe that Jesus is the Christ, and that believing, ye might have Life through his Name:* These *Hereticks* deny not only the Christ of God, but the only Rule of our Faith and Practice also. *Joh.* 21. 25 *Joh.* 20. 30, 31.

3. Certainly here is good News to you Sinners who hear me this Day; I am appointed by the Lord to proclaim Peace to you in this Place; and do assure you, in the Name of my Great Lord and Master Jesus Christ, that if you come in, and *i. e.* believe in him, ye shall have Eternal Life, tho you have been long Enemies to God, ye *Stout-hearted, and far from Righteousness*, or tho never so Vile and Notorious Sinners, Grace, Pardon, and Peace is offered freely to you this Day, *Without Money*, *Isa.* 46. 1, 13.

Isa. 55. 1. ney, *and without Price*; *i. e.* without any Previous Qualifications, or any thing required of you, 'tis all freely tendered, upon your Believing; upon your Espousing of Jesus Christ all the Blessings of the Covenant of Peace are Rev. 22. 17 yours. *Whosoever will, let him take the Water of Life freely.*

SERMON VI.

Wherein is shewed who are the Ambassadors of Peace, or who are appointed to Proclaim, or Preach the Gospel of Peace.

ISA. Liv. x.

Neither shall the Covenant of my Peace be removed, saith the Lord that hath mercy on thee.

Jan. 7. 1698. I AM upon the *Second General Head*, first proposed to be opened, *viz.* to clear up the main Covenant Transactions, about the bringing in, and Establishment of the Covenant of Peace.

1. I have passed through those Eight *Explanatory Propositions.*

2. The

2. The Second I have been ſome time upon, *i. e.* the Covenant Tranſactions.

I. I ſhewed you there was a treating about it between the Father and the Son, as our Head and Repreſentative, before the World began.

II. That the Terms of our Peace were then by them both agreed on, and that Jeſus Chriſt was choſen Mediator and Surety of the Covenant

III. That this Covenant is confirmed.

IV. And that it is Proclaimed.

Here I told you, that I ſhould do four Things.

1. *Shew you what the Proclamation is; this we did the laſt Day.*

2. *Shew you who are the Ambaſſadors of Peace.*

3. *Open the Nature of the Proclamation.*

4 *Shew you upon what Terms Peace is offered, or proclaimed.*

To proceed.

Secondly, My Buſineſs is to ſhew you now *who they are that God hath appointed, impowered, or authorized to be the Ambaſſadors of his Peace.*

I. The Great and Chief Ambaſſador of this Peace, is the Lord Jeſus Chriſt; and from hence he is called the Meſſenger of the Covenant; *The Lord whom ye ſeek, ſhall ſuddenly come to his Temple, even the Meſſenger of the Covenant.* Mal. 3. 1. All Expoſitors agree, that this is meant of Chriſt; yea, (as one obſerves) both *Chriſtian* and *Jewiſh* Interpreters; and the ſame Author alſo ſhews from the *Hebrew*, that a *Ark of the Cov. p.* 328

1 *Kings* 16. 7. & 17. 4. Messenger signifies an *Ambassador*, מלאכים *Messengers*, i. e. *Ambassadors of Peace*. My Brethren, I shewed you, that Jesus Christ considered as Mediator, was our great *Plenipotentiary*, representing us, and treating with
Zech. 6. 13 God for us, in that *Council of Peace held betwixt them both.*

1. He was authorized and approved of by the Father, to Treat about it, and Conclude the Peace upon such Terms that the Father
Joh. 17. 2. proposed to him on our behalf; *As thou hast given him power over all Flesh, that he should give Eternal Life to as many as thou hast given him*
Prov. 8. 23 ——*I was set up from Everlasting*, &c.

2. He only was able to make our Peace, not only capable to treat about it, but as the Grand Ambassador, to answer all the Just Demands of the Holy and abused Majesty of Heaven, in order finally to conclude it.

3. He was sent from Heaven to Earth, actually to do this; and from thence, as I conceive, he bears the Name or Title of *Messenger*, or *Ambassador*. My Brethren, Christ as Media-
Joh. 3. 16. tor, was sent by the Father; *The Father that sent me, is with me: God so loved the World, that he sent his only Begotten Son.*

4. He was the first that Published or Preach-
Heb. 2. 3. ed the Gospel of Peace, *Which at first began to be spoken by the Lord*, &c. *First*, As to the full and clear Promulgation of it; some conceive this may refer to his publishing of it to our *first Parents* after the Fall; yet I rather conclude, it refers to his Ministry in his own Person, whose Doctrine was confirmed with Signs

Signs and Wonders; *The Spirit of the Lord God is upon me, because the Lord hath appointed me to preach good Tidings unto the Meek.* Isa. 61. 1.

Moreover he is called, *A Minister of the Sanctuary, and of the true Tabernacle which the Lord pitched, and not Man:* This Work refers to his Prophetical Office. Heb. 8. 2.

5. He only knows the Counsel of God, or the whole Covenant Transactions between the Father and himself, and therefore could best reveal them, or make them known to us; nor can we know or understand the Mysteries of God, the Mysteries of the Covenant, and Gospel, but by this Interpreter, *Who is one among a Thousand: Neither knoweth any Man the Father, save the Son, and he, to whomsoever the Son will reveal him.* He only is the Ambassador that can make the People to hear and understand; *I have given them the Words that thou gavest me:* He hath the Tongue of the Learned, he was God's Great Ambassador whilst he was on Earth, to make known the Joyful News of Peace and Reconciliation, purchased by his own Blood, and that gives Success to his Servants whom he employs. Job 33. 23. Matth. 11. 27. Joh. 17. 8.

6. Without the Exercise of this his Office, as a Prophet, Minister, or Ambassador, he could not perfect his Work as Mediator, for it is hereby he reconciles us to God; by speaking to our Hearts, by enlightening our Understandings, bowing our Wills, and renovating our Souls. Moreover, all other Ambassadors labour in vain, if he works not, labours not with them.

7. He hath all the excellent Properties of a Meſſenger, or of an Ambaſſador of Peace.

1. *A regular Call*, or Authority, this he received from the Father.

2. *Wiſdom*, He excels in Wiſdom and Knowledge, he is *the Wiſdom of God*,—and *in him is hid all the Treaſures of Wiſdom and Knowledge*; never Man ſpake like him.

1 *Cor.* 1. 24. *Col.* 2. 3.

3. *Faithfulneſs*, He *was Faithful to him that appointed him, as alſo was* Moſes; and as Faithful to us, witneſs his Death, and alſo his continual Interceſſion now in Heaven.

Heb. 3. 2. *Heb.* 7. 27.

4. *Lowly, and of a Condeſcending Spirit*; How did he abaſe himſelf to become God's Servant, that is his own Eternal Son; nay, our Servant, he came to ſerve us, and was as one that ſerved, while here on Earth.

Phil. 2. 5, 6, 7.

5. *Active and* Diligent, *It is my Meat and Drink to do the Will of him that ſent me.*

Joh. 4. 6.

6. *Swift and Speedy*, How much Work did he do in *three Years and a half?* For Swiftneſs he is compared to an *Hart*, or young *Roe*.

But no more as to this.

II. Jeſus Chriſt hath ſubſtituted, ordained, or appointed others under him, for him, and in his ſtead to be his Ambaſſadors of this Peace:

Queſt. Who are they?

1 *Anſw.* Negatively, they are not the Holy Angels, tho it is true, the Angels brought the Good News of his Arrival, or firſt coming into the World, and alſo proclaimed *Glory to God on high, on Earth Peace, Good Will to Men*: Yet theſe he hath not appointed to be his Ambaſſadors of Peace: No, no, they are Men, or Goſpel-Miniſters.

2. Ye

2. Yet Negatively, they are not all which are called Goſpel-Miniſters.

1. Some are *Legal Miniſters*, Preachers of Law, who know not what they ſay, nor what they affirm, yet not Preachers only of *Moſes* Law, but of a New Law, turning the Goſpel, or Free Promiſe of God, and Eternal Life (to ſuch that believe in Jeſus) into a Law of *Imperfect Faith, and Sincere Obedience*, as the Matter and Condition of Juſtification before God; and indeed they ſeem to violate the Perfect Law of God, as if that was aboliſhed, and a new Law, or Rule of Obedience procured by Chriſt's Merits in its room.

2. Not ſuch that only Preach Good Manners, or Morality, tho Chriſt's Miniſters Preach this; yet to Preach this, is not to Preach Chriſt and Peace to loſt Sinners; neither is this the great Doctrine contained in their *Miſſion*, but Chriſt only, and him Crucified. 1 *Cor.* 2. 2.

3. Not ſuch that are Miniſters of Man's making, that come to their Miniſtry as Men come to Trades, who perhaps never knew Chriſt themſelves, or were ever Converted: Can ſuch be Chriſt's Miniſters?

4. Not ſuch that Preach the Moral Law, as it is written in Mens Hearts, or that call the Light or Law that is in all Men, the *true Chriſt of God*; no, theſe are Deceivers, and *Satan* in them hath transformed himſelf into an Angel of Light.

5. Not ſuch that deny the Godhead of Chriſt and his atoning Sacrifice, or that Satisfaction he gave to the Law and Juſtice of God.

Beware of one Math. Carfin *of* Suſſex, *a rank Heretick.*

6. Not ſuch that deny his Humanity, or affirm, that he took not Fleſh of the Virgin, being neither true God of his Father's Subſtance nor true and real Man of the Subſtance of his Mother.

II. Affirmatively, they are ſuch that Chriſt hath Regenerated, and graciouſly Qualified, by giving them Grace and Miniſteral Gifts, and are alſo authorized by him, to proclaim the Covenant of Peace. Let me open this a little.

Every Ambaſſador muſt have a Regular Miſſion, or be Authorized, or Impowered, before he can be imployed in that high Place and Truſt: And ſo it is here, *How ſhall they Preach except they be ſent?* That is, duly, or authoritatively, and to the Profit of the People. And,

Rom. 10. 15.

1. They ought to be Converted Perſons; and alſo to be Members of ſome true Church or Churches of Jeſus Chriſt, and Baptized Perſons; for Chriſt himſelf, till he was Baptized, did not enter upon the Work of his Miniſtry.

2. They muſt paſs the Probation of that Church, with whom they are Members, and receive a Regular Call from them to Preach God's Word.

3. Moreover, they that are regularly called and authorized, and every ways compleat and orderly Ambaſſadors, muſt be Ordained by Prayer and Impoſition of Hands, by the Eldership.

Act. 13. 3. 1 *Tim.* 4. 14.

III. An Ambaſſador is a Perſon of Eminency and Honour in his Prince's Sight, they repreſent their Prince's Perſon; ſo is Chriſt's true

and

and faithful Miniſter; he is one that Chriſt confers great Dignity and Honour upon, tho many of Chriſt's true Miniſters have but little Honour from Men, nor are they accounted Honourable Ones by the World, but they are notwithſtanding, *Stars in Chriſt's Right Hand*, and are called *Angels* of the Churches. Yet what ſaith *Paul? You ſee your Calling, Brethren,* 1 Cor. 1. *how that not many Wiſe Men after the Fleſh, not* 26, 27. *many Mighty, not many Noble are called: But God hath choſen the Fooliſh things*, &c. *and baſe things of the World, and things deſpiſed:* That is, Perſons of no Eſteem in the Eyes of the World, yet they repreſent Chriſt's Perſon, which is no ſmall Dignity.

IV. Some Ambaſſadors are Ambaſſadours of Peace, to perſwade Enemies to accept of Terms of Peace, and to lay down their Arms, *&c.* The Miniſters of Chriſt are Ambaſſadors of Peace, not to reconcile God to Men, but Men to God; *Now then we are Ambaſſadors for* 2 Cor. 5. *Chriſt, as tho God did beſeech you by us, we pray* 20. *you, in Chriſt's ſtead, be ye reconciled to God.* Man naturally is in a State of Enmity againſt God; and this way, through the Workings of the Holy Spirit by the Word, they come to be reconciled unto God.

V. An Ambaſſador of Peace is a Joyful Meſſenger, ſo are the true Miniſters of Jeſus Chriſt: *How beautiful upon the Mountains, are* Iſa. 52. 7. *the Feet of him that bringeth good Tidings, that publiſheth Peace, that bringeth good Tydings of Good, that publiſheth Salvation*, &c.

1. An Ambaſſador is a welcome Meſſenger, if

if he comes with Tidings of Peace from a formidable and powerful *Prince*, whoſe Arms are irreſiſtable, or whoſe force is unconquerable and hath alſo been juſtly incenſed, enraged and ſtirred up to Wrath. My Brethren, the Conſideration of this renders the Ambaſſadors of Chriſt, moſt Joyful and Welcome Meſſengers, where they come and proclaim Peace, becauſe the great God is an irreſiſtable Enemy, Who is a Match for him? And he is alſo juſtly incenſed and ſtirred up to Wrath, by all Ungodly Perſons: *God is jealous, and the Lord revengeth, the Lord revengeth and is furious, the Lord will take Vengeance on his Adverſaries, and he reſerveth Wrath for his Enemies——The Mountains quake at him, the Hills melt, and the Earth is burnt at his Preſence, the World, and all that dwell therein: Who can ſtand before his Indignation? And who can abide the fierceneſs of his Anger?* He is an amazing Warriour, he can ſhake the Heavens by his Voice, *And cauſe the Mountains to tremble before him; with God is terrible Majeſty, he is the Lord mighty in Battel:* He cauſeth the Earth to fear, and the Inhabitants thereof to melt away, ſo that the Men of might cannot find their Hands: He can make *Emperors* as Stubble to his Bow, and mighty Kings as Chaff before the Whirlwind: He makes *Beelzebub*, with his Black Guards, to quiver and fly into Darkneſs to hide themſelves: He cuts off the Spirit of Princes, and Triumphs over the greateſt and proudeſt Monarchs: *Alexander*, *Pompey*, *Cæſar*, and *Tamberlain*, have all yielded to this Invincible Conqueror;

Neh. 1.2.
Verſ. 5.
Verſ. 6.
Pſal. 24.8.

and

and ſo ſhall in a ſhort time the Proud and Haughty Tyrant *Lewis le Grand:* If God ſhows but his Finger on the Wall, he makes proud *Belſhazzar* to quake; nay, he can employ Inanimate Creatures to terrifie and deſtroy *Pharoah* and his mighty Hoſts. O how joyful then muſt thoſe Tidings be, to hear that ſuch a King, ſuch an Enemy is reconciled to us? *Dan.* 5. 5.

2. An Ambaſſador of Peace, is welcome to a People who lie under heavy Burdens, or are in fearful Bondage, Slavery, and Miſery, and have no power to ſave, or relieve themſelves; for ſuch, I ſay, to hear of Liberty, or of a Proclamation of Peace declaring their Freedom, and that for ever, who had once been a Free People, but loſt it; this renders ſuch an Ambaſſador welcome indeed!

Now this is the State of all Mankind: What Slaves? What Vaſſals of Sin and Satan are all Ungodly Mortals? Their Eyes put out, their Robes rent from them, their Souls wounded, and nothing but loathſome Sores from the Crown of their Head, to the Sole of their Feet; and fed with nothing but *Aſhes*, *Chaff*, *Husks*, and *Gravel Stones*, and laid under the Sentence of Death, being Curſed by God, or by his Holy Law, and Condemned to be Burnt alive, or to lie in Everlaſting Flames ever dying, and yet can never die. O! How welcome is the News an Ambaſſador of Chriſt brings to ſuch a People, who ſee this is their State, and yet are by him delivered!

3. An Ambaſſador of Peace is welcome, if he comes to offer Peace from a Prince that is Faith-

Faithful, and true to his Word and Covenant; and one that can give good Security as to what he agrees to, or Covenants to perform.

Now the Miniſters, or Ambaſſadors of Chriſt, come from the Faithful God of Heaven and Earth, who never did, nor can fail in his Covenant nor Promiſes, to any Perſon, or People; *He is Faithful, and cannot deny*, i. e. He can as ſoon ceaſe to be God, as ceaſe to be True and Faithful: Hence all Covenant-Bleſſings come to be ſo firm and ſure; *In hope of Eternal Life, which God that cannot lie, promiſed before the World began*: Beſides, he hath given good Security, even his own *Oath*, he *hath Sworn to his Covenant by his Holineſs*, &c.

Tit. 1. 2.

4. An Ambaſſador is welcome, if he comes to offer Peace on eaſie Terms.——Now

The Terms upon which God offers Peace, you have heard, are very eaſie; true, on his part, our Peace was made on hard Terms, it was by the Blood of his own Son: Had he ſaid you ſhall have Peace upon a Sacrifice of a Thouſand Rams, or Ten Thouſand Rivers of Oyl, that might ſeem hard; or if you would Offer your Firſt-born in Sacrifice, or run your Knife into his Throat, and let out his Hearts Blood, you would think thoſe hard Terms; but it is not your Firſt-born, but his Firſt-born, whoſe Blood muſt be let out to make your Peace; you are but to look to him, truſt in Chriſt: *Hear and your Souls ſhall live.*

Iſa. 53. 3.

What tho Faith will launch the Plague Sore, and let out all the Filth and Corruptions of your Polluted Hearts; will a Man think that is

is a Cure on too hard Terms? Sirs, the Spirit will cauſe you to vomit up that Poyſon that you have taken down; But is that too hard to ſave the Life of your Immortal Souls? Is it hard to tell a Man he muſt give up the Traytor he has harboured in his Houſe? If he would have the King's Pardon, or poſſeſs that Peace purchaſed by the Blood of his own Dear Son.

VI. That Love and Reſpect People ſhew to an Ambaſſador, a Prince looks upon, as ſhewed to himſelf, becauſe the Ambaſſador repreſents his Perſon, and that Contempt which is ſhewed to his Ambaſſador, he takes as caſt on himſelf.

So Jeſus Chriſt takes the Honour, Love, and Reſpect which is ſhewed to his Faithful Miniſters, as if it was ſhewed to him, and the ſame Diſhonour done to them, as if it was done to himſelf; *He that heareth you, heareth me; and he that deſpiſeth you deſpiſeth me.* Luk. 10. 16

VII. An Ambaſſador is to do his uttermoſt, in order to accompliſh his Ambaſſy, and to bring the King's Enemies to accept of Peace.

So are Chriſt's Miniſters, they are to pray, to intreat, to beſeech Sinners to be reconciled to God; *We pray you in Chriſt's ſtead*, &c. *Paul* beſought them with Tears, Faithful Miniſters are willing to ſpend their Lives to win Souls to Chriſt, yea, to die upon the ſpot to ſave one poor Sinner; *Knowing the Terror of the Lord, we perſwade Men.* Our Great Maſter thought not his Blood too dear to make our Peace, and ſhall Miniſters think their Strength, their 2 Cor. 5. 20. 2 Cor. 5.

Lives,

Lives, their Blood too much, that ſo they might ſee the Travel of Chriſt's Soul; I mean, Sinners reconciled unto God, or Chriſt's Blood by Faith ſprinkled on their Hearts: Many like the Miniſter's Dignity, but few like their Work and Duty. My Brethren, it is a great Truſt that is committed to them.

Mat. 16. 26. 1. The Charge of the Souls of Men that are more worth than all the World, is committed to them.

2. The wonderful Worth of Goſpel Verities, Truth is a rich Treaſure; *We have this Treaſure in Earthen Veſſels*, this is committed to them.

3. 'Tis the Ambaſſy of that Peace which was made by the Blood of the Son of God, that is committed to them.

Acts 20. 29. 4. *The Charge of the Church* of God, which he hath purchaſed with his own Blood, is committed to them.

VIII. An Ambaſſador is to keep cloſe or exactly to his Inſtructions, or to the Words of his Commiſſion, not to add to it, alter it, or diminiſh from it, on pain of incurring his Prince's higheſt Diſpleaſure; ſo muſt Chriſt's Ambaſſadors keep cloſe to their Commiſſion; *Add thou not to his Word, leaſt he reprove thee, and thou art found a Lyar*; they muſt deliver their whole Meſſage: There is a Curſe pronounced to him that adds or diminiſheth.

1. They muſt in all things exalt Jeſus Chriſt, or ſeek the Honour alone of their Bleſſed Sovereign: The whole of their Work is to magnifie Chriſt, exalt Chriſt; *To Preach Chriſt the Lord*,

Lord, and themſelves but Servants for Jeſus ſake.

Not magnifie the Creature, nor ſet the Crown on the Head of the *Will of Man*; but throw the Creature down at Chriſt's Feet, and to Teach all Men, to account all Things done by them, or in them, in compariſon of Chriſt, but Dung, or Dogs Meat, for thus did *Paul.* *Phil.* 3. 8, 9, 10.

2. They are to preach nothing to be Chriſt's Ordinance, but what he hath inſtituted, or poſitively appointed in the New Teſtament, or Word of God, they muſt look into their Commiſſion, *Matt.* 28. 18, 19, 20.

IX. An Ambaſſador, if his Soveraign ſees he cannot ſucced in his Work, or that Rebels will not have Peace, nor lay down their Arms, whilſt the White Flag of Mercy is put out; he orders him to proclaim War, and puts forth the Bloody Flag; and nothing but *War, Slaughter*, and *utter Ruine* follows: So when Chriſt ſees that his Miniſters cannot prevail with Rebellious Sinners, but that they remain Obſtinate and Obdurant, rejecting Peace upon the Terms of this Covenant, or will not believe to be ſaved, but ſeek their Peace ſome other way, or continue in their Sins and Unbelief; he orders them *to ſhake off the Duſt of their Feet as a Witneſs againſt them*, and ſo to proclaim War, and ſuch will fall into the Hands of Divine Wrath and Vengeance, and Chriſt will at the laſt Day ſay, *Bring out thoſe mine Enemies, who would not that I ſhould Reign over them, and ſlay them before my Face.* And hence Wrath came on the *Jews* to the uttermoſt: *Luke* 19. 27.

And

And ſaith *Paul*, *Lo, we leave you, and turn to the* Gentiles.

X. When an Ambaſſador is called Home, it is a ſign the Patience of his *Prince* is *worn out*, and that he will wait on his Enemies no longer.

What may'ſt thou then think, O *London!* Tremble, tremble! for how many Faithful *Ambaſſadors* in thee, hath God called Home very lately? Thy Day of Grace, thou may'ſt fear, draws to an end.

XI. An Ambaſſador muſt give an account of his Ambaſſage to his Prince.

So Chriſt likewiſe will call all his Miniſters to give an account to him, how they have ſucceeded in their Work; they muſt all appear before the Judgment-Seat of Chriſt; and happy will ſuch be, who have been Faithful in all things unto him, and have won many Souls to the Lord Jeſus Chriſt, and have their Accounts to give with Joy.

My Brethren, there are one or two Diſparities concerning the Work of other Ambaſſadors, and the Ambaſſadors of Chriſt.

A Deſparity between Chriſt's Ambaſſadors, and Ambaſſadors of Earthly Princes.

1. Other Ambaſſadors are impowered to make Peace betwixt States and Kingdoms, or betwixt one Prince and another that are at variance, they are not imployed only to proclaim Peace, but to make Peace; but this Chriſt's Ambaſſadors are not impowered to do, for no Men, nor Angels could make Peace betwixt God and Man; all the Wiſdom and Power of Men and Angels failed here; ſhould the Angels have combined together to have given up all their Riches, Treaſures, and their very

very Beings to God's Juſtice, they could not have made up that Breach; or ſhould all the *Kings* and *Emperors* of the World have agreed to part with all their Treaſures, Kingdoms, and Crowns, but to have redeemed one Sinner from Wrath and Divine Vengeance; nay, to pay off the Debts but of the leaſt Sinner in the World, it would have been contemned by the Holy and Juſt God.

Or, ſhould all the Saints that ever lived, have offered up all their Graces, Gifts, Righteouſneſſes, *&c.* to have ſatisfied for the ſmaleſt Debt any Sinner owed to God, it would have ſignified nothing.

Alas, all that Angels have, Men have, or the Saints have, is none of their own, they owe all they have, and are, to God; therefore can ſpare nothing of it for others to ſatisfie God's Juſtice: There was none could make our Peace but Jeſus Chriſt; and Chriſt's Miniſters are therefore to proclaim that Peace which is already made, and endeavour to perſwade Sinners to accept of it on thoſe Terms offered to them, that they may be reconciled to God. 2 Cor. 5. 20.

2. Princes do not meet together to make Peace in their own Perſons, but ſend their Ambaſſadors (who are Men of leſs Dignity than themſelves) to do it, though they receive their Inſtructions from their Maſters; but God and Jeſus Chriſt treated about our Peace in their own Perſons, and Chriſt, as Mediator, made this Peace for us (who as God, is equal with God the Father) as well as he is he Chief and Grand Ambaſſador, to declare or proclaim it.

APPLICATION.

1. This informs us what a high value we ſhould have of the Goſpel, ſince it brings ſuch Bleſſed News and Tidings to our Ears: O! How do poor People that have ſuffered by a long and deſolating War, who have been ruined thereby, rejoyce to hear Peace proclaimed; they know not how to expreſs their Joy, and yet know not how long it may be before War may break out again; but here is Peace proclaimed, Peace with God, Soul-Peace; Everlaſting Peace, Peace that ſhall never be broken with ſuch who are actually brought into the Bonds of this Covenant; *The Covenant of my Peace ſhall not be removed, ſaith the Lord that hath Mercy on thee:* Therefore here is infinite cauſe of Joy and Gladneſs, this is the ſounding the Great Jubilee; all Bond-men now have liberty proclaimed, and they ſhall all be ſet free that take hold of the Covenant; the Great Jubilee was proclaimed and celebrated with *Muſick, Triumph*, and all Expreſſions of Joy.

Lev. 25. 10,11,12. 44, *to the* 54.

Now what was that a Type of, but of the Proclamation of Peace in the Goſpel? Hence the Goſpel it is called, *The Joyful Sound:* Is not here cauſe of Joy? Where are your Hearts? Do they not (as it were) leap in you with raviſhing Joy?

Pſ. 89.15.

2. This informs us alſo of the great and abſolute neceſſity of Preaching the Goſpel, becauſe this way only is Peace made known to us, and alſo how it came to be made. 3. This

3. This likewiſe informs us of that great Dignity God hath conferred upon his Faithful Miniſters, they repreſent the Perſon of Jeſus Chriſt: O what greater Honour than this can be conferr'd on Men?

4. Moreover, this Title ſhould procure an high and honourable eſteem of *Miniſters*, (*Paſtors* are called *Angels* of the Churches) eſpecially ſuch whom they have been Inſtruments to bring to accept of Peace, ſhould highly value them. Beſides, this is alſo neceſſary in reſpect of the good ſucceſs of their *Ambaſſage*; tho it is true, People are too ſubject to make Miſconſtructions what a Miniſter may ſpeak upon this account; as if he herein rather ſought his own Honour (than in magnifying his Office to befriend the Goſpel, and to advance the Honour of his Great Maſter Jeſus Chriſt) and therefore perhaps he is under a Temptation to forbear. Men, for want of Charity, being ſo ready to interpret it as a Fruit of a Miniſter's Pride, and of that Ambition or Affection they have of ſome outward Grandure, and Worldly Pomp, which they deſign to gain by ſuch a magnificent Title: The Apoſtle himſelf was ſenſible of this, but yet would not deſiſt (tho they might count it his Folly) he doth magnifie his Office, 1 Cor. 4. 5. *Let Men ſo account of us as Miniſters of Chriſt, and Stewards of God; and that they judge nothing before the time.*

5. It alſo may inform us what need there is, that Churches take care to chooſe ſuch to be Paſtors, that are Sober, Grave, and Humble Men, and not *Novices*, *Young* and unexperienced

1 Tim. 3. 6. ced Persons, *Least being lifted up with Pride, they fall into the Condemnation of the Devil*; who fell by his Pride, and is ready to tempt others to fall by the same Sin.

6. And O! with what trembling should this Work be undertaken, 'tis a mighty Trust, and Woe to them that seek themselves, and not the Honour of God and Jesus Christ herein.

Object. *But some may perhaps say, If Christ will have Ambassadors to treat with Sinners, why doth he not use the Holy Angels, or choose them to this High Office.*

1 *Answ.* It is not his Pleasure so to do; the Apostle gives one reason for it; *We have this*
2 Cor. 4. 7. *Treasure in Earthen Vessels.* Wherefore? *That*
1 Cor. 2. 29. *the Excellency of the Power might be of God, and not of us.* And hence, he has not chosen many Wise and Noble among Men, *That no Flesh should glory in his Presence*; *i. e.* Christ's Ambassadors, or Ministers, being Men, they have the advantage many Ways above Angels. (1.) They are concerned themselves in the Message they bring, which the Angels are not: What greater Argument to press a Man to Care and Faithfulness, than when his own Interest is concerned in the matter. (2.) Men have a more deep sense arising in their own Hearts upon the account of the Temptations they themselves are subject to. (3.) Because the Sufferings and Troubles that Ministers often meet with for Christ and the Gospel sake, are great Advantages to their Brethren, and others to whom they Preach; had the Holy Angels been the Ambassadors of this Peace, they could not

not have been exposed to those Trials, and Reproaches, nor have Sealed to the Truth of their Doctrine with their Blood, they cannot die. (4.) Because the Presence of an Angel might terrifie us, their Glory is so great; or, may be it might create Doubts in us, whether it be a good Angel, or not.

7. This also shews, that Ministers have received a Special Commission how and what to Preach, and what Ordinance to Administer; and also that they have a Regular Call to this Office; *How shall they Preach, except they be sent?* Rom. 10. 15.

2ly. *Exhortation.* Sinners be ye exhorted, and fully perswaded to hearken to Christ's Ambassadors, and carefully to receive their Message.

1. To accept of Terms of Peace by closing with Christ, by believing in him.

2. To *consider the Time allowed you*, is this present time; *Behold now is the accepted time, behold now is the Day of Salvation.* 2 Cor. 6. 2.

3. To consider the Danger of rejecting, neglecting, or refusing Peace and Salvation by Jesus Christ: *How shall we escape, if we neglect so great Salvation?* Heb. 2. 3. Know, O Sinners, that Ministers set Life and Death before you; *Hear, and your Souls shall live; but he that Believeth not, shall be Damned. He that Believeth hath Everlasting Life, but he that Believeth not, shall not see Life, but the Wrath of God abideth on him.* Isa. 55. 3. Mark 16. 16. Joh. 3. 36.

What do you say, Sinners? Will you strive to take hold of Jesus Christ? Believe in him,

cry to him for Faith, reſolve to lay down your Arms; What Anſwer ſhall I return to my Great Maſter? Do not make a Pauſe, but ſpeedily come to a Reſolution, your Lives are uncertain

Laſtly, This ſeverely reproves all that caſt Affronts or Contempt through Pride, Envy, or Prejudice upon any one of Chriſt's Ambaſſadors, or that abaſe, deride, or raiſe up evil Reports on him, Chriſt takes it all as done to himſelf; alſo it reproves ſuch, who account them as their Brethren, and ſhew them no more reſpect than to others, may be not ſo much, but ſlight and deſpiſe them, and hardly ſpeak Friendly to them; not conſidering the Place and Office they are in. But no more at this time.

SER-

SERMON VII.

Shewing the Nature of the Proclamation of the Gospel, and the Terms thereof.

ISA. Liv. x.

Neither shall the Covenant of my Peace be removed, saith the Lord that hath mercy on thee.

Doct. THAT *there is a Covenant of Peace, made or agreed on, and stands firm in the behalf of all God's Elect.*

We shewed you that this Peace is proclaimed.

1. *What the Proclamation is?*

2. *Who the Ambassadors are that Christ hath appointed to proclaim it.* I shall now proceed to the next thing under this Head.

3. *I shall open the Nature of this Proclamation.* And then,

4. *Shew you the Terms upon which Peace is offered.*

Would you know what is contained in this Proclamation?

The Nature of the Gospel Proclamation opened.

First, Then know it contains a clear and full Declaration of all those Covenant Transactions between the Father and the Son, about

the Reſtoration of loſt Sinners before the
Col. 1. 26. World began; the Goſpel *reveals thoſe Myſteries that were hid from Ages and Generations:*
Rom. 16. 25. It is called, *The Revelation of the Myſteries which were kept ſecret ſince the World began:* Not only that Myſtery that the *Gentiles* ſhould be Fellow Heirs of the Inheritance, but the Myſtery of the Covenant, Purpoſe, and Deſign of God; and alſo of the Incarnation, Life, Death, Reſurrection, Aſcention, and Interceſſion of Jeſus Chriſt. I ſay, it contains the Revelation of the Myſtery of theſe things, and not only the Hiſtory of them.

I. It reveals that Infinite Love, Mercy, Grace, and Goodneſs of God [illegible] to loſt and undone Sinners, which aſtoniſheth the ve-
Eph. 3. 10, 11. ry Angels of God to behold; *To make all Men ſee what is the Fellowſhip of the Myſtery, which from the beginning of the World hath been hid in God, who created all things by Jeſus Chriſt: To the intent, that now unto the Principalities and Powers in Heavenly places, might be known by the Church, the manifold Wiſdom of God.* The Good Angels are not Teachers of theſe Myſteries, but Learners and Admirers of them; the Goſpel is to them as a Mirror, or Looking-glaſs, to behold and contemplate the Divine Wiſdom of God in every appearance of it, but eſpecially in this the laſt and great Revelation thereof.

II. It reveals the great Love of God the Fa-
1 Joh. 4. 9. ther. *In this was manifeſted the Love of God towards us, becauſe that God ſent his only begotten Son, that we might live through him:* That he might

might die to raiſe us to Life; to be Crown'd with Thorns, that we might be Crown'd with Glory; to be made a Curſe for us, that we might be made the Bleſſing of God in him; there could be no higher demonſtration of God's Love than this is.

III. It reveals the Love of Chriſt, which hath a *Breadth*, a *Length*, a *Depth*, and a *Height* in it, and *paſſeth Knowledge*; Is it not an amazing Declaration, or Revelation of the Infinite Love of Jeſus Chriſt our Lord? Who tho he was God, ſhould condeſcend to die for ſuch vile Rebels, and wretched Sinners as we were; *Hereby perceive we the Love of God, becauſe he laid down his Life for us*, from that near and intimate Union between the Divine and Humane Nature in the Perſon of Chriſt: Chriſt's Life is here called the Life of God, as elſewhere his Blood is called the Blood of God. God is ſaid *to purchaſe the Church with his own Blood.* *Eph.* 3. 18, 19. 1 *Joh.* 3. 16. *Acts* 20. 28.

IV. This Proclamation is a Declaration, or a Revelation that God in Chriſt is reconciled to his Elect; that is, the Price is paid, tho the Blood may not be yet ſprinkled: *When we were Enemies, we were reconciled to God by the Death of his Son:* Through the Blood of his Croſs, God is ſatisfied, and his Wrath is appeaſed, that the Atonement is made fully, perfectly and for ever; *by one Sacrifice he hath perfected for ever them that we Sanctified.* *Rom.* 5. 9, 10. *Heb.* 10. 14.

V. It doth not only declare, but alſo proclaim this Peace, and Reconciliation; Deliverance is proclaimed to the Captives; *The Lord hath Anointed me to Preach good Tydings to the Meek,* *Iſa.* 61. 1, 2.

Meek, he hath sent me to bind up the Broken-hearted, to proclaim Liberty to the Captives, and the opening the Prison to them that are bound——*To proclaim the acceptable Year of the Lord*, &c. or the Year of the Great Jubilee: The Sinner is told, his Debts are paid, requiring him to believe this; nay, Proclamation is made of Free Pardon, to all that believe, *That they shall not perish, but have Everlasting Life*; and that God hath received the uttermost Farthing of our vast Debt, and that Christ hath received a Discharge, as our Surety for all the Elect; and that he hath not done what he did in part, or by halfs, but that it is fully, wholly, and compleatly done, and that for ever; our Faith adding nothing to that Satisfaction: The Gospel doth not proclaim a Conditional Peace, or Reconciliation, or that God is only reconcilable; so that if the Sinner performs his part, God will be fully reconciled; that is, if the Sinner repents, believes is Regenerated, or answers the Rule of the Promise, as some speak. I know no such Conditional Gospel, or Proclamation; but those Conditions which Jesus Christ was to perform, which was not only to reconcile God to us, but us also to God: Can that be the Condition of Life on our part which Christ hath engaged in the Covenant to do? *viz.* to bring us into a State of Peace; *Them I must bring*——Nay, God hath promised to give us a new Heart, and put a new Spirit into us. Moreover, *Christ is exalted to be a Prince, and a Saviour, to give Repentance to Israel, and Remission of Sins.*

Joh. 3. 14, 15, 16. 36.

Joh. 10. 16. Jer. 31. 33. Ezek. 36. 26. Act. 5. 31.

My

My Brethren, obſerve, that the Salvation made by Chriſt was antecedent to our Faith, and both were to be performed for us by our Surety; that is, he was as much obliged to give us Faith, or by his Spirit to apply his Blood, as to pour it forth upon the Croſs for us; tho he has ordained the Preaching of the Goſpel as an Inſtrument in and by the Spirit, to work it in our Souls.

Secondly, This Proclamation, it is an Univerſal Proclamation. *The Proclamation is Univerſal.*

I. Peace and glad Tidings is to be preached or proclaimed to all the World; *Go ye therefore into all the World, and Preach the Goſpel to every Creature.* What is this Goſpel? why Peace by Jeſus Chriſt, or that God is reconciled, his Juſtice ſatisfied, and his Wrath appeaſed by the Sacrifice and Obedience of his Son, that being the meritorious, or procuring Cauſe thereof, and Chriſt requires them, commandeth them to believe this? Believe what? Why that God in Chriſt, through his Death, was reconciled to us when we were Ungodly; not that God will be reconciled, and appeaſed, if we Repent, Believe, are Regenerated, and Baptized, *&c.* That which remains to be done, (which he will alſo begin and perform for all the Elect) is the Sinners believing what Jeſus Chriſt hath done; 'tis to receive the Atonement, or to ſtretch out the Hand of Faith; to receive the Pardon procured by Chriſt's Blood; not that any Sinner can believe, until the Spirit as a Vital Agent, infuſes Grace into him; the Seed muſt be ſown before the Fruit can appear: *Peace is to be proclaimed to all Nations.* *Rom.* 5. 9, 10.

Chriſt

Christ gives the Sinner Grace that he may be reconciled unto God, as God in him is reconciled: See *Paul*'s Word, *And all things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the Ministry of Reconciliation*, verſ. 18. *to wit, that God was in Christ, reconciling the World to himself; not imputing their Treſpaſſes unto them, and hath committed to us the Word of Reconciliation*, verſ. 19. *Now then we are Ambaſſadors for Christ, as tho God did beſeech you by us, we pray you in Christ's ſtead be ye reconciled unto God:* God, by the Blood of his Son, was reconciled to us, (that being the Meritorious Price, or Atoning Sacrifice) and by the Spirit his Blood is actually applied and made effectual, or efficacious unto us, to our Reconciliation to God; *We pray you be ye reconciled*, &c. that is, we pray you to receive the Atonement Christ hath made, or believe the Record God hath given of his Son; *i. e.* believe there is Life in him, that God is ſatisfied in him, and reconciled in him: if this, my Brethren, be not the Nature of the Goſpel, or of this Bleſſed Proclamation, I profeſs, I know not what it is.

2 *Cor.* 5. 18.

II. And as Peace is Univerſally to be proclaimed to all Nations, or in all Parts of the World, whither God, by his Providence, is pleaſed to ſend the Goſpel.

It is to be proclaimed to all ſort of Sinners.

So alſo, in reſpect to all ſorts of Sins, and Sinners, *i. e.* Pardon is proclaimed of all kind of Sins, and free Forgiveneſs and Peace in Chriſt, is offered to all manner of Sinners, Rebels, and Traitors to God, whatſoever they are,

are, not one Sin excepted, ſave only, *the Sin againſt the Holy Ghoſt*; in ſome Proclamations, or Acts of Indemnity, many Crimes are excepted, as *Murther*, *High-Treaſon*, *Fellony*, and the like, but it is not ſo here; for whoſoever they are, tho never ſuch horrid Blaſphemers, haters of God, Traytors to him, and Rebels againſt him, if they come in, and accept of Peace, and lay hold of the King's Grace, humbly believing in Jeſus Chriſt, or throwing themſelves at his Feet, all their *Treaſons*, *Murthers*, *Fellonies*, *Blaſphemy*, *Adultery*, *Drunkenneſs*, *Swearing*, *Idolatry*, *Hereſie*, *Sodomy*, *Inceſt*, *Buggery*, *Covetouſneſs*, *Lying*, *Thieving*, *Back-biting*, *Cheating*, *Backſliding*, or whatever elſe they have done, all ſhall be forgiven, forgotten, and paſſed by for ever, as I told you before; yea, tho they have done all the evil things as they could, *Will he reſerve his Anger for ever, will he keep it to the end; behold thou haſt ſpoken and done evil things as thou couldeſt*: Tho this People had committed Adultery, Idolatry, and had rejected the True God, and worſhipped Idols, and dealt moſt treacherouſly with the God of Heaven and Earth; yet ſee what the Lord ſays; *Go and proclaim theſe Words towards the North, and ſay, Return thou Backſliding* Iſrael, *ſaith the Lord*: That is, Believe, plead your Pardon in and by the Blood of my Son, *and I will not cauſe mine Anger to fall upon you, for I am merciful, ſaith the Lord, and I will not keep Anger for ever*: God out of Chriſt, is a conſuming Fire, but in him a reconciled God; *only acknowledge thine Iniquity*.

Jer. 3. 5.

Verſ. 12.

What

What Proclamation can be more free, or universal than this is?

Object. *If Christ is to be offered to all, or Peace proclaimed unto all, is there then not Universal Redemption purchased by him?*

Arminianism *detected.*

1 *Answ. Redemption* is a Word that denotes Persons were in Slavery, or Bondage, for whom a Price is paid, and they therefore are set at Liberty: Suppose *Ten Men* were *Slaves* in *Algier*, and a Thousand Pound was paid down to Redeem them all, and yet but four were actually Redeemed, is it true to say all the Ten were Redeemed?

So here, Is it true to say, That the Redemption by Christ is Universal, when the greatest part of the World were never Redeemed, but remain under the Power of Sin and Satan? That Redemption which is by Jesus Christ, is from Sin, from the Guilt, Power, and Punishment thereof: And are all Men in the World thus Redeemed? 'Tis not a Redemption only from the Curse of the Law, and Wrath of God, but also from all Iniquity; *Who gave himself for us, that he might Redeem us from all Iniquity, and purifie unto himself a peculiar People, zealous of Good Works:* And are all thus Redeemed? *Tit.* 2. 14.

2. If Christ laid down his Life to Redeem every Man and Woman in the World, hath he his whole Purchase? A Man would think himself cheated, or strangely deceived, that laid down a Thousand Pounds to Redeem Ten Men, when he finds there are not above Three or Four indeed actually Redeemed; this renders Christ's Blood spilt in vain for the greatest part

part for whom it was ſhed, or whom he intended to Redeem thereby, and ſo he is deceived, or diſappointed.

3. There can be no Univerſal Redemption, unleſs Chriſt were a Univerſal Redeemer, but Chriſt is not a Univerſal Redeemer, Millions of Souls are left under the Power of Sin, and dominion of *Satan*.

4. Will a Man lay down Ten Thouſand Pounds, to purchaſe ſuch or ſuch an Eſtate, and will he refuſe to part with Ten Pounds to take up that Eſtate to make it ſure to himſelf?

Brethren, the Gift of Chriſt for us, *i. e.* his laying down his Life is far the greater Gift; and will he do this, and not give the Goſpel to many Nations, nor Faith to believe and receive him, and yet died for them all? See how *Paul* argues, *Rom.* 5. 10. *Chap.* 8. 32.

5. Or would Jeſus Chriſt die for the whole World, and yet refuſe to pray for them, that they may all be ſaved? See *Joh.* 17. 9. The Reprobate World he prayed not for; yet he prayed for all that ſhould be ſaved: *Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their Words*; that World, Chriſt *is a Propitiation for their Sins*; or had made their Peace with God, for he died for——Even *that* World *which he takes away the Sins* of, he died for, and that All which he draws to himſelf by his Spirit, he died for on the Croſs, he taketh away the Sin of the World by bearing it himſelf, or by ſatisfying for the Sins thereof; *He was made Sin for us, that knew no Sin, that we might be made the Righteouſneſs of God in him:*

Joh. 17. 20

1 *Joh.* 2. 2.

1 *Joh.* 1. 27

2 *Cor.* 5. 21

him: He made a Plenary Satisfaction to the Justice of God, for the Sins of this whole World, and obtained plenary Remission and Grace by
1 Pet. 1. 18. his Blood, that we might be *Redeemed from a vain Conversation:* The Elect, before Calling, are as much the World as any others; yea, and the best part of it too. Moreover, by *A Metonomy* [All] is put for a part, frequently in
Joh. 3. 16. the Scripture. *God so loved the World, that he gave his only Begotten Son*; that is, God so loved Sinful Mankind, both *Jews* and *Gentiles*, *That whosoever believeth on him might not perish, but have everlasting Life.*

Object. *We do not plead for an absolute Universal Redemption, but for a Conditional one; that is, so that if all Repent, act Faith, are Regenerated, obey Christ, and are Holy and continue so to the End, they shall be saved.*

Answ. Is this Gospel? Doth the Proclamation of Peace run thus?

1. I argue then that Christ is but a Conditional Redeemer, and hath only made a Conditional Peace; *i. e.* he made our Peace, and paid our Debts upon this Condition, *viz.* That we Repent, change our own Hearts, or are Regenerated, and get Faith, and sincere Obedience, and continue Holy and Obedient to the end.

2. Moreover, this Notion of a Conditional Peace, and Redemption, renders our Salvation not to be of God's Free Grace alone, through that Redemption that is in Jesus Christ, but that we procure our Peace, or make it with God our selves, *with our own Money, i. e.* by our

our *Repentance, Faith, Holineſs, and final Perſeverance*; and that Chriſt only merited or purchaſed this Grant, that our Money, *i. e.* our Faith, Obedience, *&c.* ſhould go for good Coin in Heaven, and procure our Juſtification, Peace, and Eternal Life for us—And thus the Glory that we are ſaved would not belong to God and Jeſus Chriſt alone; true, that we might be ſaved, we may thank God and Chriſt; God, by the Death of his Son, is made reconcilable, but that we are ſaved, we may thank our ſelves, Chriſt doing no more for us that are ſaved, than he did for them that periſh———but only we had more Wit and Care than they had; *i. e.* for by improving our common Grace, God was obliged to give us his Special Grace.

3. After this Notion Chriſt might be, or might not be a Redeemer at all; our Peace might, or might not be made with God, becauſe it wholly dependeth upon the *Will of Man*, *Man's Will* determines the Iſſue of the whole matter, not that Chriſt undertook to bow our Wills, or reconcile us to God; no, but that we our ſelves muſt Anſwer the Condition of *Repentance, Faith, Obedience*, &c. or elſe all that Chriſt hath done is loſt, and comes to nothing; and why might not all refuſe to do this as well as ſome, who never will believe, *&c.*

Chriſt ſhall be a Redeemer, and make our Peace if we pleaſe; this puts a Bar to the Purchaſer (as one obſerves) a Man can't in any good ſenſe be called a Redeemer of ſuch Perſons out of Slavery, till the Perſons perform

those Conditions, upon which he laid down the Price: As for Example, (saith he) 'I lay down 'an Hundred Pounds for the Redemption of a 'Person in Slavery, upon this Condition, that 'he yield to serve me Seven Years after; I must 'have his Consent before I can Redeem him; 'and therefore upon these Conditions I am 'certainly suspended from being a Redeemer; 'nay, and am no Redeemer of such Persons, if 'they refuse the Terms: So that for Christ to be an Universal Redeemer, is a Contradiction; for it is to be a Redeemer of all, if they please, but can be a Redeemer of none but of such that consented to the Terms proposed.

4. Besides, this casteth horrid Reproach upon the Son of God, as if he had done some great thing for us, in dying and making our Peace; when indeed, according to this Notion, he doth but deceive poor Creatures; for he has made their Peace and Redeemed them if they will but get out of *Satan*'s Hands, and break his Chains and Bonds in pieces, and raise themselves from the Dead, and change their own Hearts, *&c.* whereas he knew we were no more able to do this, than to create a new World. Therefore, Brethren, pray observe; we affirm, that whatsoever Conditions were agreed upon in the Covenant of Peace, our Lord Jesus Christ undertook to do and perform them all, both for us, and also in us;

Ezek. 36. 26, 27. *I will give them a new Heart, I will take away the Stony Heart, and I will give them a Heart of Flesh, I will put my Fear into their Hearts, and*

Jer. 31. 33 *they shall not depart from me. I will Circumcise their Hearts*

Hearts to love the Lord their God——*He that hath begun a good Work in you, will perform it to the Day of Christ, who were born not of Flesh, nor of Blood, nor of the Will of Man, but of God.* To believe is our Duty, but 'tis Christ that gives us Grace and Power so to do; and this Grace was also purchased for us by his Blood; *He is exalted at God's Right Hand to be a Prince and a Saviour, to give Repentance*, &c. And Faith also is the Gift of God, *Eph.* 2. 8. Philip. 1. 6. Joh. 1. 13. Acts 5. 31.

5. Moreover, Who can believe that Christ would shed his Blood for such whom he knew would never answer those Conditions which these Men speak of? besides, they being Conditions out of their power to perform.

6. Moreover I might argue thus, *i. e.* If Christ died for all, he intended to save all, but he never intended to save all, therefore he died not for all: Who shall frustrate his Purpose, or Intention?

7. That Purchase of Peace and Remission of Sins that leaves many Man under a certainty to be Damned, is not to be esteemed a Redemption at all. *Examen. Confessionis Pacificæ.*

8. Moreover, Christ's Death and Resurrection shall have its full and proper Effects, for whom, or in whose stead he died: See *Joh.* 12. 23, 24.

9. If there be the same Eternal and Unchangeable Cause of the Price of the Redemption, as of the Application to the same Persons, then whosoever his Blood was shed for, shall have the Vertue thereof applied to them; whatsoever is not efficient is not sufficient *Dr. Chancy p. 203, 204 in his Doctr. of Godliness.*

D. C. p. 203. ent to attain the End thereof: *See a late Treatiſe.*

Object. *If this be ſo, why is the Proclamation ſo Univerſal?*

1 *Anſw.* Becauſe no ſort of Sins, nor Sinners by Name, are excepted, or exempted: Who can ſay, he was not included in this Covenant of Peace to whom the Goſpel comes?

2. Becauſe Miniſters know not but that every one to whom they Preach, may be comprehended in this Covenant, or in the Election of Grace.

3. Becauſe if any ſort of Sinners were excepted, unleſs God ſhould diſcover them by Name, who were included, Multitudes might utterly deſpair.

4. The Proclamation doth not run to all otherwiſe than thus, *viz. He that Believeth*, he that comes to Chriſt, *&c.* or that believes the Record God hath given of his Son, or that receives the Atonement, or believes the Teſtimony of the Goſpel: See *Mark* 16. 16. *Joh.* 3. 36.

This brings me to the next thing.

Fourthly, What are the Terms upon which Peace is offered and proclaimed?

The Terms on which Peace is proclaimed, run thus, *viz.*

The Terms of the Goſpel opened.

1. That whoſoever *it is that believeth, ſhall be ſaved:* True, if Faith was not the Gift of God, but the Condition agreed on, as required of the Creature by his own power to act and exerciſe, it would not only be hard, but impoſſible, becauſe Faith muſt be wrought in our Hearts

Epheſ. 1. 19, 20.

Hearts by the ſame Power that raiſed Chriſt from the Dead; but he that calls *dead Lazarus* to riſe from the Dead, is able to quicken, and by his commanding Voice, to raiſe the Soul, dead in Sins and Treſpaſſes: The Goſpel in the Hand of the Spirit is a mighty Inſtrument of Chriſt's Power in the begetting or working of Faith in poor Sinners. *Eph.2.2.*

2. The Proclamation runs to him that *thirſteth: Oh, every one that thirſteth come to the Waters*, &c. Jeſus ſtood up and cryed, *If any Man thirſt, let him come to me and drink*: This thirſting may refer to thirſting after Happineſs, deſiring to be ſaved; yet others think it is a Thirſt begotten in the Soul by the Spirit; from the ſight and ſenſe of the *Excellencies* that Siners ſee in Chriſt, and the Neceſſity of him, they deſire and thirſt after him, Faith draws Vertue from Chriſt, but the Branch cannot draw Sap from the Root, until it is grafted into the Stock; Faith is the Fruit of the Spirit, therefore the Seed muſt be firſt ſown in our Hearts: And this originally proceeds from our fœderal Union with Chriſt, in the Covenant of Peace. And Secondly, by our Myſtical Union with him by the Spirit; for it is hereby Faith is wrought: Can any thing but evil Fruit grow out of a wild and evil Stock, and Root? all Works before Grace, are Dead Works, and profit us not. *Iſa.55.1.*

3. The Terms are to look to Chriſt; *Look to me and be ſaved, all ye Ends of the Earth*: This is all one with Believing; the *Iſraelites* that were *ſtung* with *Fiery Serpents*, were to look to *Iſa.45.22.*

the *Brazen Serpent*; ſo Chriſt is lifted up, *that whoſoever* looketh to him, or *that believeth on him, ſhould not periſh, but have Everlaſting Life.*

Joh. 3. 14, 15.

4. 'Tis made to all them that come to Chriſt; *Come to me all ye that labour, and are heavy laden*, &c. *All that the Father hath given me, ſhall come unto me; and he that cometh to me, I will in no wiſe caſt out.*

Matt. 11. 28. Joh. 6. 37.

5. It runs to every one that *hears*, but it is to ſuch that hear Chriſt's Voice; *Hear, and your Souls ſhall live*: The Dead ſhall hear the Voice of the Son of God. It is alſo to every one that will, and *whoſoever will, let him take the Water of Life freely.* Whoſoever God hath inclined their *Will*, or made willing to accept of Peace by Jeſus Chriſt: If any Soul *believes* in Chriſt, *thirſteth* for Chriſt, *looketh* to Chriſt, or *cometh* to Chriſt, and yet Chriſt rejecteth him, then charge him with Injuſtice: But where lives that Man, tho he was never ſo Vile and Ungodly that did thus, but he found Mercy? O ſee how Free and Univerſal the Proclamation is!

Iſa. 55. 3. Joh. 25. 3. Rev. 22. 17

Object. *'Tis not ſo Free, but Unbelief puts in a Bar.*

Anſw. A Sinful State is no Bar to the Power of God; for *what tho ſome believe not, ſhall their Unbelief make the Faith of God of none Effect? God forbid.*

Rom. 3. 3.

Object. *But Men muſt be humbled firſt, before they come, and they muſt renounce their Idols*, &c.

Anſw.

Anſw. Grace only humbles; *They ſhall look to me, whom they pierced, and ſhall mourn:* But God firſt pours upon them the Spirit of Grace, before they can thus look, or mourn: See *Zech.* 12.10. all previous Qualifications before Grace, are abominable to God, becauſe the State of the Soul is ſuch; and all ſuch things that proceed not from Faith, God abhorreth; 'tis but a working for Life, and not from Life; Is the Improvement of Common Grace, the *Fœderal-Condition* of geting Special? No ſurely.

APPLICATION.

1 *Infer.* From hence we may infer, That in the Covenant of Peace, the Promiſes of God are Abſolute; and that this Abſoluteneſs implies, that all the Conditions that are required on the Creature's part, Grace is promiſed to them to perform them on God's part, *Who works in us to will and to do of his own good Pleaſure.*

2. This Proclamation is not ſo Univerſal, but that it wholly dependeth upon God's Sovereign Pleaſure, who ſhall reap the Benefit of it: 'Tis ſent to one Nation, and not to another; God is not obliged to ſend it to all Kingdoms and Nations, nor to all in that Nation whither he is pleaſed to ſend it; but if Chriſt died for all, I mean in the ſtead of all, to ſatisfie Divine Juſtice for every individual Perſon, then he would be Unjuſt in not ſending the Goſpel to them all——But he muſt Call all, and be ſure he would give all the leſſer Gifts, as well as the greater, *viz.* the Goſpel and

Rom. 5. 10. Faith, &c. to all, as well as his Son to die for them all, and not let them perish in their Sins and Unbelief, for whom Christ died; for without Faith all Adult Persons must perish; *And* Rom. 10. *how shall they believe on him whom they have not heard? And how shall they hear without a Preacher?*

3. This Proclamation offers Free Pardon of all Sins, both past, present, and to come, to all that believe in Jesus Christ: And therefore a final Deliverance from the Curse of the Law, and the Wrath of God, *Rom.* 8. 1.

4. Free Justification by Christ alone, is therein offered also.

5. With a Supply of all Grace to the End, to all them that are in Jesus Christ, *Phil.* 4. 19.

6. It proclaims God to be our Father, and we his Sons and Daughters, upon receiving Jesus Christ.

7. Moreover, where any Elect Sinners are, or dwell, thither the Proclamation shall, and must go, to bring them all into the Bonds of the Covenant.

8. And also whosoever receive this wellcome News, shall be saved from Hell, and be Crowned with Glory in Heaven for ever and ever.

9. O Bless God for the Gospel! for the News of Peace, and you Sinners see that you attend upon the Preaching of the Word of Reconciliation, for this way he has ordained to work Faith in you: O! Cry to him to pour out his Spirit and help you to believe; never rest till you have got a Heart, a Will to take of the Water of Life.

10. *Ter-*

10. *Terror.* But tremble you that reject these Tidings, this Grace, for such that finally do so, shall never have a share of that Peace Christ hath made by his Blood, for on such the *Wrath of God abides, and will for ever.*——Moreover, he will also make it appear, that Man's Destruction is of themselves, tho their help is only in him. Dread, least God gives you up to blindness of Mind, and hardness of Heart; nay, leave you also to Temporal Plagues and Judgments, as he dealt by the *Jews* of old. Joh. 3. 36.

11. *Comfort.* Moreover, here is Comfort to Believers who have heard, and do know the Joyful Sound.

1. They have Interest in this Peace, and have a Title to Heaven by Christ's Righteousness alone.

2. It is also a sign they were beloved from Everlasting, because drawn to Christ, or were Elected before time, because called in time; therefore let all such praise the Holy God. To whom be Glory now and for ever, *Amen.* Jer. 31. 3.

SER-

SERMON VIII.

Shewing when the Covenant did Commence; also the Nature of the Covenant opened.

ISA. Liv. x.

Neither shall the Covenant of my Peace be removed, saith the Lord that hath mercy on thee.

Doct. *THAT there is a Covenant of Peace, made or agreed on, and stands firm in the behalf of all God's Elect.*

The next thing under the General Head I am upon, I shall as it were but mention, which is the *Sixth thing proposed*, viz.

Quest. *When did the Covenant of Peace Commence, and who are included in it, and what is required in order to their actual Possession of the Peace, and Blessings thereof?*

1. The Covenant was made in Eternity, but the time of its first Commencement, was after our *first Parents* had violated the Law of the first Covenant.

2. But it did not so fully commence in the actual dispensation thereof, until Christ put an end to the Covenant of Works; then it was (as

(as you have heard) eſtabliſhed; *He took away the firſt, that he might eſtabliſh the ſecond.*

II. As to thoſe who were included in it; they were all the Elect, or all the *Seed of Chriſt*, or all that he, as a *publick Head*, repreſented, and no more. True, the whole World receives many external Bleſſings by virtue of it, (for the Elect ſake;) for Jeſus Chriſt is their Great *Landlord*, and Glorious Sovereign. The World is upheld by a new Title, *i.e.* from Chriſt as Mediator; for had not he interpoſed between God and it, the whole viſible Fabrick doubtleſs had been diſſolved, and the whole Race of Mankind loſt for ever.

III. That which is required, in order to actual Intereſt in, and Poſſeſſion of the Sacred Bleſſings of this Covenant, and the Peace thereof, is Union with Chriſt: *I will cauſe you to paſs under the Rod, and bring you into the Bonds of the Covenant.* Under the Rod, God brings Sinners under Convictions, that wounds like a Rod, and makes them paſs under the Yoke, *i.e.* he Marries them to his Son, and ſo brings them into the Covenant. Sinners, by Faith, take hold of this Covenant, and Chriſt being given to them, they alſo give themſelves to him, to be his, and no more their own, but the Lords; they take God to be their God, and Chriſt to be their Saviour, and ſo come to poſſeſs the Bleſſings of the Covenant, and the Peace thereof. *Ezek.* 20. 37.

But no more as to this, I ſhall proceed to the third General Head.

Thirdly,

Thirdly, My Business and Work is now to open the Nature of the Covenant of Peace.

1. *I shall, God assisting, shew you what a kind of Covenant it is, or explain the Properties of it.*

2. Apply it.

The Covenant of Peace, is the Covenant of Grace.

I. The Covenant of Peace, is the Covenant of Grace: But pray observe, that the Covenant of Peace may be considered as twofold, or a mixt Covenant.

1. As it refers to Christ, or to his part, and Work therein; and as thus it was a Conditional Covenant, Christ receives all for us, wholly upon the account of his own Desert, or Merits.

2. But whatsoever we receive by virtue of this Covenant, it is wholly in a way of Free Grace and Favour, through his Merits, or through that Redemption we have by his Blood: But take it either ways, 'tis of Grace.

First, As to the Rise, Spring, or Efficient Cause thereof, it was God's Infinite Love, and Free Grace to his Elect: This moved the Father to send his Son to be our Mediator, and to accept of him as our Surety, to do, and suffer for us, and in our stead. I have before shewed, God was no more obliged to enter into a Covenant of Peace with Christ for us, or any of *Adam*'s Off-spring, than he was to reconcile himself to the Fallen Angels, for they were his Creatures, and more glorious in their first Creation than Mankind were. The Surety of the Covenant was alone of God's finding, he procured him; *He hath devised means that his Banished*

Job 33. 24

Baniſhed might not for ever be expelled from him; *For the Lord hath ranſomed* Jacob, and he ſent Jeſus: What could be an Act of higher, or greater Grace and Favour, than for God to vouchſafe, or provide ſuch a Mediator and Surety for his Enemies? One ſo Great, Glorious, Worthy, and Able, and one ſo willing to undertake to make our Peace, and bring us again home to God. 2 *Sam.* 14. 14. *Jer.* 31. 11.

Secondly, And then as to us, this Covenant God entered into with Chriſt for us, muſt needs be of God's Free Grace: For as I have before hinted,

I. It was not of Conſtraint, I mean, there was no Neceſſity laid on God, or Jeſus Chriſt thus to Love, Redeem, and Save us in reſpect of *Motive*; there was nothing in Man I ſay, that could move the Affections of God thus to do; and much leſs was there any thing in us, in reſpect of Merit; we deſerved no ſuch Love, either abſolutely, or comparatively, becauſe we were not only undeſerving, but an ill-deſerving; nay, Hell deſerving Creatures, being Rebels to God, Vile, Contemptible, and Baſe Creatures, even as loathſome as filthy Worms: *What is Man, that thou art mindful of him?* What is his Deformity, his Polution, his Filthineſs? And O! What Curſed Enmity was there in our Carnal Mind? Yea, how much like to the Devil were we by Nature? *Job.* 7. *Rom.* 8. 7.

II. In that God hath manifeſted his Love and Mercy to ſo many, this ſhews his Infinite Grace to us-ward.

Object.

Object. *May be you will ſay, Why not to more? Nay, Why not to all?*

Anſw. I anſwer, Why to ſo many? Nay, why to any at all? Or, Why to ſuch that are called? Why to us, and not rather to thoſe that are loſt? We being all naturally as vile and as bad as they; nay, perhaps there are ſome Sinners in Hell, that were not ſo bad as ſome of us once were, which he has magnified his Soveraign Grace and Favour unto.

III. The Covenant of Peace is alone of God's Free Grace, becauſe, as our Peace was made without us, not purchaſed by our Money, nor by any thing done by us; ſo the Promiſe of our having intereſt in the Bleſſings of this Peace, or the Application of the Blood of Atonement, are not Conditional Promiſes: I ſay, not on Conditional Promiſes, depending upon the corrupt and depraved *Will* of Man to perform,
Jer. 31. 33. but they are alone free and abſolute; *I will put my Law in their inward part, and write it in their Heart; and will be their God, and they ſhall be my People; they ſhall all know me from the leaſt of them to the greateſt; I will forgive their Iniquity, and will remember their Sins no more——I*
Ezek. 36. 25. *will ſprinkle clean Water upon them: I will give*
Ezek. 11. 17. *them a new Heart; I will take away the Stone out of their Heart, and will give them a Heart of*
Ezek. 36. 26. *Fleſh*——Are theſe Promiſes made upon any
Ezek. 20. 37. Conditions to be performed by the Creature, or on previous Qualifications to prepare us for Grace; no, they are all free Promiſes, *I will, and they ſhall*; God it is that opens our Eyes, that works Faith in us, that makes us willing

to

to accept of that Peace he has made for us: *By the Blood of thy Covenant I have ſent out the Priſoners out of the Pit, wherein there was no Water.* Zech. 9.11 My Brethren, the Covenant of Peace from hence appears to be the Covenant of Grace, it was with Chriſt for us on hard Conditions, but to us in him, only by way of Free Promiſe.

IV. That this Covenant is the Covenant of Grace, appears not only becauſe it is wholly, or alone of Grace that we are brought into the Covenant, but alſo becauſe by God's Free Grace we are kept in this Covenant, or preſerved in a State of Peace with God unto the end: *They ſhall not depart from me; my Sheep hear my Voice, and they follow me, and I give unto them Eternal Life——and they ſhall never periſh.* Joh. 10. 28

V. But to proceed, 'Tis the Covenant of Grace in oppoſition to the Law, the Inheritance is not of the Law. (1.) *For if they which are of the Law be Heirs, Faith is made void, and the Promiſe made of none effect.* Rom. 1. 14. Again, ſaith Paul, *For if the Inheritance be of the Law, it is no more of Promiſe, but God gave it to* Abraham *by Promiſe.* Gal. 3. 18. What is the Inheritance but God himſelf, in the Covenant, *&c.* and this is not by our Obedience to the Law, but by Chriſt's Obedience thereto: 'Tis not, my Brethren, by our Obedience to any Law, not to the Goſpel as a Law, for that would tend as much to make the Promiſe of God void, as the other: *For had there been a Law given that could have given Life, verily Righteouſneſs ſhould have been by the Law;* Gal. 3. 21. *—And then alſo Chriſt is dead in vain,* Gal. 2. 21.

(2.)

(2.) In oppoſition to any after-Service which we could do, in order to make God, or Chriſt, any Compenſation, or Return, by way of Gratitude for making our Peace, ſometimes Men ſhew great Favour to the Poor in Diſtreſs, and pay their Debts upon the Condition that they ſhall Work it out, or make a Compenſation that way; but ſo it is not here, for *when we have done all we can do, we are but unprofitable Servants: Can Man profit God*? Whoever gave any thing unto him?

VI. The Covenant of Peace is wholly of Grace to us, becauſe we are Quickned, Juſtified, Called, Pardoned, Regenerated, Adopted, have Faith, a new Heart, Repentance, Sanctification, and all things elſe whatſoever, by Vertue of this Covenant, in a way of Free Grace, or all is freely given to us of God.

Let me give you two or three Reaſons of this.

Why all is of God's Free Grace

1. Becauſe God will have all the Honour to himſelf of our Salvation, he alone will have the Glory, and abaſe the Creature.

2. Becauſe his Deſign herein is to Exalt and Magnifie his own Son, our Lord Jeſus Chriſt.

3. That Man might have no cauſe left him to boaſt nor Sacrifice to his own Drag, *But that he that glorieth ſhould glory in the Lord.*

4. Becauſe God will have the Covenant of Peace to be *ſure to all the Seed, i. e.* to all his People; but if it were not of Grace alone, it would not be ſure, but an Uncertain and Mutable

table Covenant, or on such Conditions that might, or might not be performed.

Secondly, I shall shew you, that the Covenant of Peace, is the Covenant of Grace as compared with, or in opposition to the Covenant of Works: My purpose herein is to shew you the vast difference betwixt the Covenant of Grace, and the Covenant of Works. *The great difference betwixt the Covenant of Works, & the Covenant of Grace opened.*

I. The Covenant of Works was made with Man, or betwixt God and the first *Adam*: *Adam* was set up as the common Head, or Representative of all his Seed, and he was obliged to perform all the Conditions in his own Person in that Covenant.

But the Covenant of Grace primarily was made with our Lord Jesus Christ, or betwixt God the Father, and God the Son as Mediator, in the Name and behalf of all God's Elect, he being set up from Everlasting, as their Covenanting Head.

II. The Covenant of Works was made with Man, without a Surety; *Adam*, in his own Person, for himself, and for all his Seed, being obliged to perform perfect Obedience, or live and sin not; yet had he none to engage to God, or to undertake for him that he should thus do: But the *Covenant of Grace* and *Reconciliation* was made solely upon the *Undertaking* or *Suretiship* of our Lord Jesus Christ; true, he was obliged to perform perfect Obedience to the same Holy Law of God, which *Adam* (and we in him) was required to do; yet it is said, That Christ was *made a Surety of a better Covenant*; and that not only in respect of the Promises there- *Heb.7.22.*

of, which are better Promiſes, but alſo in regard of the Oath of God, which renders this Covenant firm, together with Chriſt's Ability, and Faithfulneſs to perform all the Conditions thereof, and it being a full and free Covenant, and alſo ratified by the Death of Chriſt.

III. The Covenant of Works was a Conditional Covenant, as made with *Adam*: It was made upon mutual Reſtipulation between God and him; and in the ſecond Addition of the ſaid Covenant to the whole Houſe of *Iſrael*, God promiſed them, that upon their keeping this Covenant of perfect Obedience, he would be their God, and they ſhould be his People, *Thou ſhalt have no other Gods before me; and if thou keep my Laws, and obey my Voice, then thou ſhalt be a peculiar People unto me.* And this alſo they Undertook, Promiſed, and Covenanted to to do; *All that the Lord our God ſpeak unto thee, we will hear it, and do it.* But what ſaith the Lord to them? *O that there was ſuch an Heart in them!* He knew well their great Inability and Averſeneſs to do whatſoever he required.

Exod. 19. 5, 6.

Deut. 5.27

* *I repeat this often becauſe I would have it faſtened on the mind of the* Reader

But the Covenant of Grace is an abſolute Covenant as to us; as I have, and ſhall further ſhew you by and by *.

IV. The Covenant of Works, tho it required perfect Obedience, Perſonally to be performed by the Creature; yet it gave no ſtrength to perform what it commanded.

1. But in the Covenant of Peace whatſoever God's Law required of us to our Juſtification in his Sight, Chriſt *covenanted* and *performed* it for

for us, and we in him. Hence the Apoſtle ſaith, *That the Righteouſneſs of the Law might be fulfilled in us:* In us, Chriſt and Believers are here repreſented but as one Perſon; becauſe what he did, we are ſaid to do in him; *Paul* can't refer in this place to our inherent Sanctification, for ſo no Believer can fulfil the Law, becauſe his beſt Works and Sanctification are imperfect. *Rom.* 8. 3.

2. Moreover, whatſoever Duties God requires of us as to our actual Juſtification, in our own Conſciences, and as to our Sanctification alſo, he hath promiſed to give us his Spirit to perform and work in us.

1. He commands us to Believe——and he hath promiſed to give us Faith ſo to do; *For Faith is not of our ſelves, it is the Gift of God, to you it is given not only to believe,* &c. *Eph.* 2. 8. *Phil.* 1. 29.

2. He hath commanded us to make us a new Heart, and he hath promiſed to *give us a new Heart, and to put a new Spirit into us.* *Ezek.* 36. 26.

3. He commands us to love him, *&c.* and he hath promiſed to *Circumciſe our Hearts* ſo to do, *&c.*

V. The Covenant of Works laid all that broke it under God's denounced Wrath and Curſe, and admitted of no Mercy, of no Forgiveneſs, *Heb.* 10. 28.

In the Covenant of Grace, Chriſt hath born that Wrath and Curſe; *He hath Redeemed us from the Curſe of the Law, being made a Curſe for us:* No doubt but under the Law he that was *Hanged on a Tree,* was not made a Curſe only *Politically,* but alſo *Typically,* as ſignifying *Gal.* 3. 13.

that Curſe Chriſt ſhould be made on the behalf of the Elect.

And by being made a Curſe for us, he bore the Puniſhment due to us for our Sins, and ſatisfied Divine Juſtice; ſo that all our Sins, *Heb.*8.12. who do believe in Jeſus, are in the Covenant of Grace forgiven for ever.

VI. The Covenant of Works, as to the Tenure of it runs thus, i. e. *Do this and live*; but the Covenant of Grace runs thus in the Te- *Act.*16.13. nure of it, *i. e. Believe and be ſaved*; *Believe* *Joh.*3.16. *on the Lord Jeſus Chriſt, and thou ſhalt be ſaved.*

The *One* puts Men upon working, or doing for Life; the *other* puts them upon believing, and working from Life.

The *firſt* promiſes Rewards for the Creatures Obedience, and threatens Wrath and Death for the Creatures Diſobedience.

The *ſecond* promiſes Rewards of Grace to Believers, for what Chriſt hath done, or through his Merits; and threatens Wrath for *Mark* 16. not believing, or for non-receiving of Free 16. Juſtification through Chriſt's Obedience, or *Joh.*3.36. for refuſing the only Remedy, or for neglect- *Heb.*2.3. ing that great Salvation purchaſed and merited by the Lord Jeſus.

VII. The Covenant of Works repreſents God an Angry God, an Incenſed Judge, or as *Heb.* 12. a *Conſuming Fire.* *ult.*

But the Covenant of Grace repreſents God *Matt.*3.17 in Chriſt, a Reconciled Father; *This is my* *Iſa.*27.4. *Beloved Son, in whom I am well pleaſed*; *Fury is not in me*: There is no Fury in God, no Wrath,

no

no Condemnation to any that believe, or that are in Jesus Christ. *Rom.* 8.1.

VIII. The Covenant of Works consisted all in Precepts, in Commands which were partly *Moral*, and partly *Ceremonial*; the latter being numerous, some speak of more than three Hundred Precepts that were injoyned on the People; for tho the Ceremonial Law shadowed the Gospel, yet *Paul* counts it part of the first Covenant: See *Heb.* 9. 1. Yet I deny not, but that there was much Grace held forth in it.

But the Covenant of Grace, as to us, consisteth only of Free Promises. Hence the Elect are called, *The Children of the Promise*——*Unto Abraham, and his Seed, were the Promises made: Now we Brethren, as* Isaac *was, are Children of the Promise.* And hence the Covenant of Grace is called, *The Covenants of Promise.* *Rom.* 9.8. *Gal.* 3.16. *Gal.* 4.28. *Eph.* 2.12.

Note, 'Tis called *Covenants*, in respect of the divers Revelations, or Declarations of it, as to *Adam*, *Abraham*, *David*, &c. and as revealed in the Gospel, tho it is but one and the same Covenant: True, it may differ in some Accidents, but in Substance it was the same, *viz.* Jesus Christ promised, and Free Justification through him, *Is the Law against the Promises?* That is, Is the Law, as given in *Mount Sinai* against the Covenant of Grace? No, but given in Subserviency thereunto; or as leading to it by discovering the Evil of Sin, and the absolute Necessity of Christ's perfect Obedience thereunto in our stead. *Gal.* 3.21.

IX. The first Covenant required perfect Obedience to the Law in every Man's own Per-

ſon, in reſpect to their Juſtification at God's Bar, by which means, through Man's Weakneſs, and Inability to perform it, 'tis called,

2 Cor. 3. 6. The Killing Letter; *The Letter kills---for Sin taking occaſion by the Commandment, deceived me,*

Rom. 7. 11. *and by it ſlew me——— Sin revived, and I dyed:* That is, as to any hope of Life by the Law.

But the Covenant of Grace admits of a Subſtitute, or of a Surety, to keep the Law for us; and God accepteth of his Obedience and Suffering as imputed to us, to our free Diſcharge and Juſtification in his Sight: And hence the Goſpel is called, *The*

2 Cor. 3. 6. *Miniſtration of the Spirit, and Life.*

Thus the Covenant of Peace, is the Covenant of Grace.

(1.) As conſidered in it ſelf. (2.) Comparatively, or in oppoſition to the firſt Covenant, or Covenant of Works.

Thirdly, The Covenant of Peace, is the Covenant of Grace, appears in that 'tis an abſolute Covenant.

'Tis the Covenant of Grace, becauſe 'tis an abſolute Covenant.

I. It is not made on Conditions to be performed by us, *i. e.* which being performed, gives us a Right unto the Reward promiſed thereupon; becauſe our Right and Title to Heaven, is only by the Righteouſneſs of Chriſt through his perfect Obedience to the Law, &c.

Dr. C. 'The Nature of the Covenant of Grace (ſaith 'a Worthy Divine) is Abſolute, or a Covenant 'of Promiſe, notwithſtanding all the Conditi- 'onalty contained therein. (1.) In reſpect of 'the Original Propoſer of this Covenant, it 'came from the Free and Abſolute Will, Grace

'and

'and Purpoſe of the Father, 1 *Tim.* 1. 9. The Covenant of Peace was not purchaſed by Chriſt; I mean, the Covenant it ſelf, tho the Bleſſings in it were Chriſt's Purchaſe. (2.) 'The 'Covenant is Free and Abſolute as to the Elect 'Perſonally conſidered; becauſe the whole of 'the Fœderal Conditions lay upon their Head, 'as undertaking for them.

II 'If we conſider the Covenant (ſaith he) 'in reſpect to its Application, or its being ac- 'tually applied to the Elect in time; this is 'done abſolutely in God's beſtowing Grace, 'and the Gifts of the Promiſe to dead Crea- 'tures (or to Sinners, as Sinners.) In whom (as 'ſaith our Worthy Author) there is an abſo- 'lute Impoſſibility of performing the leaſt en- *Dr. C.* 'titling Act to the Promiſe. There can be 'nothing freer than Life to a dead Creature; 'neither doth Life give a Title to Action, but 'it is the Principle of Action.

III. All the Promiſes of the Covenant in the Promulgation of it, in its Original Nature, and as reſpecting us, expreſſes the Tenour of it as moſt Free and Abſolute: Thus it was to *Adam*, to *Abraham*, to *David*; and to us; *I will be your God, and you ſhall be my People*: It is not you ſhall have Peace upon the Condition that you do this or that, ye ſhall be Pardon'd, or then be Juſtified; No, but quite otherwiſe; *But he that worketh not, but believeth on him that Juſtifieth the Ungodly*: 'Tis not by our Obedience, or Duties, but by the Promiſes that we partake *Rom.* 4. 5.

of the *Divine Nature*. 2 Pet. 1. 4. *&c.* All is given abſolutely of Free Grace. True, there are in the Covenant, Conditions of Connexion; if a Man believes, he ſhall be ſaved; But who gives that Faith? Is it not God? Pray obſerve that Jeſus Chriſt hath made our Peace, and Faith to receive the Atonement is given as an abſolute Promiſe: Is not the Spirit ſo given? And pray, doth not God give the Spirit, before Faith can be exerted by us? Is not Faith *the Fruit of the Spirit*? And doth not the Fruit proceed from the Seed, and the Act flow from the Habit?

Gal. 5. 22.

Brethren, beware of them that Preach Peace to you, upon a Conditional Covenant; the Condition they ſpeak of, is your Repentance, Faith, Regeneration and Obedience.

Reader, be not offended I repeat 'tis ſo often in ſo great a caſe.

And alas, who is able to perform theſe hard Conditions? Beſides, this is to turn the Covenant of Grace, into a Covenant of Works; you muſt work for Juſtification and Peace, if you will have it; nay, and you ſhall be no further Juſtified, nor have Peace, than you are Sanctified, if you believe theſe Mens Goſpel.

But we ſay that Peace is made, and God hath promiſed that he will give the Spirit, even pour it out upon Sinners; he firſt pours out the Spirit of Grace, and then the Sinners believe or look to him whom they pierced, and receive the Bleſſing of Peace, or have the Miniſeſtation of it to their Conſciences. *There is no Condition* (ſaith Reverend *Cotton*) *before Faith,*

Zec. 10. 12

Faith, but a Condition of Misery, a loſt Condition: Theſe Men render God like *Pharaoh*'s *Taſkmaſters*, who would have their Tale of Brick, but find the *Iſraelites* no ſtraw.

They will not have Sinners to have Peace, without doing that for it, which indeed no Man is able to do; But O! let poor loſt Souls look up to Chriſt, wait on him, attend on his Word, cry to him who hath *received Gifts for the Rebellious alſo*, i. e. the Gift of the Spirit, the Gift, (or rather) the Grace of Faith, the Gift of Righteouſneſs.

Will you have a Righteouſneſs wrought out of your own Bowels, or by doing, or have none at all? Will you be ſaved by Works, and not by Grace? But to proceed.

5. The Abſoluteneſs of the Covenant (ſaith this Author) appears as to us, in that all the Fœderal, Intitling Conditions contained in it, are found in another, *i. e.* in Chriſt, and not in us, neither wrought in us, nor by us; for, whatſoever is wrought in us, is of Free Grace. Dr. C. Rom. 9. 16.

My Brethren,

Doth a Child contribute any thing to its own Formation in the Womb? Alas, What is in us before we are Born again? *And of his own Will begat he us*, &c. Jam. 1. 18.

Object. *But doth not the Goſpel require Faith and Repentance, as the Condition of Juſtification, and Eternal Life?*

1 *Anſw.* I told you but even now, there are Conditions of Connexion by way of order and dependance of things one upon another: 'As 'in

'in *Logick* (ſaith the ſame Reverend Divine) if 'a Creature be a Man, he is a Rational Crea-'ture; or if God be the firſt Cauſe, he is the 'Creator of all things: And in this ſence '(ſaith he) Creation is a Condition of Salvati-'on; if a Man be Saved, he muſt be Created: 'So if a Man believe he ſhall be Saved, believ-'ing is a Condition of Connexion, a State of 'Grace is thus a Condition to a State of Glo-'ry, by way of Connexion in the Promiſe; but 'one is not the Fœderal Condition of another, 'but both come in as the Gift of Grace; in this 'ſence the Covenant contains all the Conditi-'ons of Order and Dependance in the Exhibi-'tion and Performance; the hearing the Word 'is the *Condition of Faith*, but hearing is not a 'Fœderal Condition; ſo the giving the Spi-'rit is the Condition of Union to Chriſt and 'Faith, and Faith the Condition of receiving 'of Pardon, and living in Holineſs and the 'giving of Pardon the Condition of receiving 'it, and Holineſs the Condition of ſeeing God, 'and of having Eternal Happineſs; but theſe 'kind of Conditions are not Fœderal Intitling 'Conditions to the Promiſe, but are con-'tained in the Promiſe, and denote the Con-'nexion and Dependance of one promiſed Be-'nefit upon another.

2. God requires Faith and Repentance of them that ſhall be ſaved; but (1.) Not that the Creature can do either of theſe of himſelf, but to ſhew he will work Faith and Repentance in all whom he will ſave, or as he hath ordained the End, ſo he hath alſo ordained the Means.

(2.)

(2.) But not that either of theſe are procuring, or Fœderal Conditions of the Covenant bleſſings, or of Salvation, becauſe all the Graces of the Spirit are contained in the Covenant as part of it; therefore neither Faith, Repentance, Regeneration, as the Creatures Part or Work, can be Conditions of it: Theſe Men call Faith, *&c.* ſuch a Condition, that the Mercies granted are ſuſpended till we perform the Condition. It is therefore, ſaith he, no more than an Act of ours. True, we have a good Bargain, as a Man that gives but Twenay Guineas of his own, Purchaſes an Hundred Pounds *per Annum.*

Brethren, (as our *Author* obſerves) We muſt diſtinguiſh of the Miniſtry of Reconciliation, in reſpect of the Letter of it, and the Spirit of it, 1 *Cor.* 3. 6. in the Letter of it, or meer external Diſpenſation it kills, becauſe the Sinner looks upon all theſe Conditions of dependance, Fœderal Conditions, but the Spirit in its Miniſtry is abſolute, according to the Original Contract, and the fulleſt Diſcovery in its higheſt freedom; therefore the Apoſtle ſays, *The Spirit giveth Life.* The believing *Corinthians*, are ſaid to be the Epiſtle of Chriſt, written and tranſcribed from the Original-Covenant Contract; *Not with Ink, but with the Spirit of the Living God.* Therefore

From hence we muſt diſtinguiſh between the Covenant in its Abſolute *Tenure*, and the Miniſtry thereof, which is Conditionally diſpenſed, according to the Connexion, Order, and Dependance of good Things contained

tained in the Promiſe to a mix'd People: The Effects of the Miniſtry will either ſoften or harden, it will either work effectually by the Miniſtry of the Spirit, according to the Nature of an Abſolute Promiſe, and unto ſuch it becomes *a Savour of Life, unto Life*, or elſe it works only in the Letter, and unto ſuch it *Kills*, or is a *Savour of Death unto Death*, or an Aggravation of Death and Condemnation: But all its Divine Efficacy is according to the Purpoſe, *Will*, and Good Pleaſure of God. But having occaſionally ſpoken much before of the Abſoluteneſs of the Covenant, I ſhall ſay no more, but Conclude at this Time.

SER-

SERMON IX.

Further opening the Nature of the Covenant of Peace; that 'tis a well-order'd Covenant, a Glorious Covenant, a Full Covenant, a Seasonable Covenant. *&c.*

ISA. Liv. x.

Neither shall the Covenant of my Peace be removed, saith the Lord that hath mercy on thee.

Doct. THAT *there is a Covenant of Peace, made or agreed on, and stands firm in the behalf of all God's Elect.* Febr. 6. 1698.

I am, my Brethren, upon the *Third General Head* of Discourse, which is to open the Nature of the Covenant of Peace.

1. I shewed you it is the Covenant of Grace. And that as considered in it self.
2. *In opposition to the Law,*
3. ~~Because~~ It is an Absolute Covenant.

~~Thirdly~~, Fourthly

Fourthly, To proceed: It is a well-order'd Covenant; See 2 Sam. 23. 5. *Yet he hath made with me, an Everlaſting Covenant, ordered in all things and ſure*, &c.

The Covenant of Grace a well ordered Covenant.

I. This Covenant is well-ordered in all things in reſpect of the Revelation, and Manifeſtation of all the Perfections, and Glory of the Three Divine Perſons in the Godhead.

1. The Perfections, Work, and Glory of God the Father ſhines forth, and is diſplayed in this Covenant.

2. The Perfections, Work, and Glory of God the Son, ſhines forth, and is diſplayed herein alſo.

3. The Perfections, Work, and Glory of God the Holy Ghoſt ſhines forth, and is diſplayed in it likewiſe, as hath been ſhewed.

II. This Covenant is well ordered in all Things reſpecting the Manifeſtation, or Revelation of the Perfections, and Glory of all the Divine Attributes of God, and as they alſo in this Covenant appear to meet together in *Sweet Harmony*.

III. This Covenant is well ordered in all things, to the utter Overthrowing, Defeating, and Deſtroying for ever the Deſign, Devices, Works, and Kingdom of the Devil; For *to this End was the Son of God manifeſted.* 1 *Joh.*3.8.

IV. This Covenant is well ordered in all things to magnifie the Sanction and Honour of the Holy Law of God, in that rather then the Law ſhall fall to the Ground, or be violated, or rendered contemptible in God's Saving loſt Sinners, the Son of God comes and takes our Na-

Nature on him, and yields Perfect Obedience to it; and to greaten its Glory, he died the Curſed Death of the Croſs, to anſwer the Juſt Puniſhment it doth denounce upon Mankind, for the Breach thereof. Moreover,

V. This Covenant is well ordered in all things for our Good, both in reſpect of Grace here, and Glory hereafter; or in reſpect of what by it we are delivered from, and of thoſe high Priviledges, Dignities, and of that Unchangeable and Eternal Honour we are raiſed up unto hereby: But becauſe I have lately upon another Text ſpoken unto theſe Things largely in *two Sermons* on the Covenant, I ſhall not add any thing further on this Account *.

Fifthly, It is a Glorious Covenant.

I. It muſt needs be a Glorious Covenant in reſpect had to the Time when it was made, or entered into, between the Father and the Son; and this was, as you have heard, before the World began, even in Eternity, 2 *Tim.* 1. 9. *Tit.* 1. 2.

Hence Jeſus Chriſt 'tis ſaid was a Lamb ſlain before the Foundation of the World, *Rev.* 13. 8. and what *Pilate*, and the People of *Iſrael*, and the *Gentiles*, did to him, was *whatſoever God's Hand and his Counſel determined before to be done*, Act. 4. 28.

* See a book Intituled, *The everlaſting covenant, a ſweet cordial for a drooping Soul*, being Two Sermons Preached upon the Account of Mr. *Henry Forty*'s Funeral, Miniſter of the Goſpel, and at his Requeſt, from 2 *Sam.* 23. 5.

Cer-

The Covenant of Grace is a Glorious Covenant.

Certainly that Covenant that was ſo early, even from Everlaſting, contrived by the Sublime Wiſdom of God, and entered into between ſuch Glorious Perſons as the Father and the Son, muſt be a moſt Glorious Covenant; and this, I ſay, in reſpect to the Time when, and to the Perſons who entred into it, certainly it muſt be ſome great Thing that is contained in this Covenant that was ſo early, and by the Eternal God concluded upon.

II. It muſt needs be a Glorious Covenant, in regard that there was alſo a Council held about it in Eternity, for it was made as the Reſult of a Great and Glorious Council; *Him, being delivered by the Determinate Council and Foreknowledge of God, ye have taken, and by Wicked Hands ye have Crucified and Slain.* The Father, Son, and Holy Spirit then agreed, That the Second Perſon ſhould aſſume the Nature of Man, and die to make our Peace; tho 'tis true elſewhere it is ſaid, *The Counſel of Peace was between them both*, viz. the Father and the Son; yet ſince it is aſcribed to God without diſtinction of Perſons, and alſo ſeeing the Holy Ghoſt hath his part in this Covenant to act and do, in order to the actual and compleat Accompliſhment of the whole Tranſactions agreed on in that Glorious Council, I ſee no reaſon to exclude the Holy Ghoſt from being concerned therein.

Act.2.23.

Zech.6.13.

Moreover let us conſider the great Things Conſulted about in that Glorious Council.

1. It was how God might be Juſt, or Magnifie his Juſtice, and yet be Gracious, and Magnifie his

his Mercy, and Infinite Love and Goodneſs; or how God might preſerve his own Honour, and yet become our Redeemer.

2. How Sin might be puniſhed, and the Odious Nature, and Infinite Evil that is in it, be expoſed, and yet the guilty Sinner be acquitted.

III. It is a Glorious Covenant, becauſe in it there is a diſplay of God's Higheſt, and moſt Glorious Wiſdom; the Goſpel contains the Manifeſtation of God's *Hidden Wiſdom*, and *the Wiſdom of God in a Myſtery*; nay, *Paul* calls it a Glorious Myſtery, *To whom God would make known what is the Riches of the Glory of this Myſtery.* Col. 1. 27. There is much of the Wiſdom of God ſeen in his Works of Creation and Providence; yea, and there is alſo great Myſteries hid in thoſe Works of God, but the Chiefeſt and moſt Glorious Wiſdom of God is manifeſted in the Work and Covenant of Man's Redemption; *Without Controverſie, great is the Myſtery of Godlineſs; God manifeſted in the Fleſh, the Word was made Fleſh.* 1 Tim. 3. 16. This is the Wonderment of the Holy Angels, and 'tis mervelous indeed, how an Infinite Nature ſhould be Perſonally united to a Finite Nature, ſo as to make but one Perſon: What Wiſdom of God is here diſplayed? O who can ſearch out the depth of this Myſtery?

IV. It muſt needs be a Glorious Covenant in reſpect of that diſplay of God's Glorious Love therein; *God ſo loved the World*, that no Created Beings can conceive of it, neither Men nor Angels.

And ſo I might ſpeak of the Glory of his Juſtice, Power, Holineſs, &c. which amazingly ſhine forth herein.

V. Alſo in that this Covenant ſets forth the *Glory*, *Beauty*, and *Perſonal Excellencies* of Jeſus Chriſt.

1. In reſpect of his Perſon, as God-Man.

2. In reſpect of his Offices, of which I have already ſpoken.

VI. It is a Glorious Covenant in reſpect of thoſe Things which we are hereby delivered from, and are alſo inveſted with, and raiſed up to poſſeſs——Is not that a Glorious Covenant, by the Bleſſings of which, Sinners are delivered from Sin, which is the greateſt Evil; and that brings them out of a State of Death, Wrath, the Curſe, and Condemnation? And that which alſo gives them, through the Application thereof, an Intereſt in God, the chiefeſt Good; or which reſtores God to them to be their God forever? Conſider what Glorious Gifts and Priviledges are given and granted in this Covenant? Is not that a Glorious Covenant in which God is given, Chriſt is given to the Soul? (But this I ſhall open more largely under the next Head.) But O! what Glorious Priviledges are contained herein, as granted to all true Believers? Moreover, What Glorious Grace is by this Covenant procured for all the Elect? And what a Crown and Kingdom do they hereby obtain a true Title unto.

The Covenant of Peace, a full Covenant.

Sixthly, The Covenant of Peace is a full Covenant; there is nothing wanting in it, either

either reſpecting the Glory of God, or our Good and Eternal Happineſs.

I. It is a full Covenant in reſpect of *Satisfaction*, Merit and Righteouſneſs; my Brethren, neither Divine Juſtice, nor the Law of God can require any more than what Chriſt hath by his Active, and Paſſive Obedience paid: God ſaith, *This is my beloved Son in whom I am well pleaſed.* Chriſt is called *the Sun of Righteouſneſs*, denoting that fullneſs of Righteouſneſs which is in him as Mediator; What is fuller of light than the Sun? And who is fuller of Righteouſneſs than Jeſus Chriſt? And as the Sun communicates its Light to all the Earth, even ſo Chriſt communicates his Righteouſneſs to all the Elect; *i. e.* His Righteouſneſs is imputed to all that Believe: (not the Effects of his Righteouſneſs) but his Active and Paſſive Obedience, is the Material cauſe of our Juſtification, and the Imputation of it, is the formal cauſe thereof, and from him by the Spirit an Inherent Righteouſneſs is alſo infuſed into the whole Body (to whom he is a Head of Influence) to their *Sanctification.* *Mat.* 3. 17. *Mat.* 4. 2.

II. This Covenant is a full Covenant; becauſe, in it, or in Chriſt (who is the Sum of the Covenant) there is a *fullneſs of Sufficiency:* and in the application of it by the Spirit, There is a *fullneſs of Efficacy* to all the Elect, *He is the Head of the Body, the Church, the Fullneſs of him that filleth all in all.* *Eph.* 1. 23.

Chriſt makes the Covenant Effectual or Efficatious to all his Members, filling all who be-

lieve, with all grace by the Spirit, leaving not one believing Soul empty of what is truly good. Doth the Soul want light? Christ will give it; *He is the Light of the Gentiles*: The Light of the World. Doth he want Liberty? Christ releases the Captives. Doth he need Rest? Christ gives the *weary* and *heavy-laden* rest! In a word, Christ in the Covenant is *Food* to the *Hungry*, *Cloaths* to the *Naked*, *Strength* to the *Weak*, *Health* to the *Sick*, *Courage* to the *Faint-hearted*, *Succor* to the *Tempted*, *Beauty* to the *Deformed*, *Riches* to the *Poor*, *Peace* to the *Troubled*, *Life* to the *Dead* Christ is all in this Covenant.

Mat. 11. 28.

III. It is a Full Covenant; becauſe it anſwers not only all the wants of the Soul, but of the Body alſo: *He will give meat to them that fear him, he is ever mindfull of his Covenant*: Meat to the Soul, and Meat to the Body. Alſo, *Truſt in the Lord and do good, and ſo ſhalt thou dwell in the Land, and verily thou ſhalt be fed.* All things both for the Body and Soul, which God ſees is good for us we ſhall have; he will give Grace and Glory, *and no good thing will he withold from them that walk uprightly*: But yet, we muſt not be the Judges of what is good, but leave it to God. We may think that is good for us which he may ſee to be hurtful.

Pſal. 111. 5

Pſal. 37. 3.

Pal. 84. 11.

IV. It is a Full Covenant; becauſe in it there is the Mediators Fulneſs Communicated to all ſuch that are united to him as the effects thereof, 'tis not a *Creature-Fulneſs* that is in Christ; no, but the Fulneſs of God: *For it pleaſed*

pleased the Father that in him all Fulneſs ſhould dwell; — *in him dwelleth the Fulneſs of the God-head Bodily*: The Fulneſs of the God-head dwells as truly in the Son, as in the Father; and of his Fulneſs do all Believers partake, *Of his Fulneſs all we receive, and Grace for Grace.* Col. 1. 19. Chap. 2. 9. Joh. 1. 16.

1. Therefore in this Covenant, we do not only receive Light, but the Fulneſs of Light.

2. Not only Life, but the Fulneſs of Life, becauſe Chriſt is our Life whom we receive in this Covenant.

3. Not only Strength, but the Fulneſs of Strength; *The Lord is the Strength of my heart, and my Portion for ever.* Pſa. 73. 26.

4. Not only Pardon of Sin, but a Fulneſs of Pardon; or, the Fulleſt Pardon, compleat Pardon.

5. Not only Righteouſneſs, but the Fulneſs of Righteouſneſs; perfect and compleat Righteouſneſs, *and you are compleat in him.* Col. 2. 10.

6 Not only Peace, but the Fulneſs of Peace; *Peace that paſſeth all underſtanding.* Phil. 4. 7.

7. Not only Beauty, but the Fulneſs of Beauty; *For it was perfect, thro' my Comlineſs which I put upon thee, ſaith the Lord God.* Ezek. 16. 14.

8. Not only knowledge, but the Fulneſs of knowledge; *And ye alſo are Full of all goodneſs, filled with all knowledge*, &c. Rom. 15. 14.

The parts may be weak, yet where Chriſt dwells or hath taken poſſeſſion of the heart, there the Soul hath a Fulneſs of Spiritual knowledg: Our Veſſels may be full tho' but ſmall. And

9. Not only Joy, but the Fulneſs of Joy;

Joh. 15. 11. Joh. 16. 24. 1 Pet. 1. 6. *Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.* Again, he ſaith, *Ask and ye ſhall receive, that your joy may be full*; 'tis called, *unſpeakable joy, and full of Glory.*

10. Laſtly, And not only Glory, but the Fulneſs of Glory; for the Fulneſs of the Glory of Heaven is contained in this Covenant, or the perfect and full enjoyment of God, even the *Beatificial-Viſion.*

Seventhly. It is a ſeaſonable Covenant.

I. In *reſpect of God's early contrivance and making of it for us with Chriſt*; it was provided (my Brethren) before Man ſinned, or ready againſt the very time of need: Poor *Adam* when he had ſinned knew nothing of it. But God provided the *Plaiſter* before we received the *Wound*; he provided us a *Phyſitian*, before we were *Sick*; or a *Saviour* in this Covenant, before we had ſinned; had not this Covenant been made before with Chriſt for us, we had been loſt no doubt for ever that very moment Man fell, *every thing being Beautiful in its time*, or proper ſeaſon. 'Tis

II. A *ſeaſonable Covenant, in reſpect of the Revelation or Manifeſtation of it*; even juſt as *Adam* had ſinned, and when *Divine Juſtice* was ready to lift up his direful *Ax* of *Divine Vengeance*: How ſeaſonable is it for a poor condemned Criminal to hear of a Pardon, juſt when he is brought to the place of Execution; and the *Halter* is put about his *Neck*, or the *Ax* lifted up to Cut off his *Head?*

III. It is *a ſeaſonable Covenant, in reſpect*

to

to the application of the bleſſings thereof to a poor Sinner.

1. 'Tis by the Spirit applyed, when the ſinner ſees he is Condemned, being under the ſenſe of Sin, Wrath and Condemnation, beholding himſelf juſt dropping into Hell; then this Covenant is opened, and the bleſſing of free Juſtification, and Pardon is applied.

2. When the Soul and Conſcience of a ſinner is wounded, and his wounds bleed; then is the Balm of the Covenant applied to heal him.

3. When the Sinner ſees he is purſued by the *Avenger of Blood*, and ſees no way to eſcape, then his Eyes are opened and he is directed to fly to the City of refuge; the way being made plain and eaſie, and the Holy Spirit directs the Soul to Chriſt, and crys *Refuge, Refuge.* *Heb.6.19.*

4. When the Sinner ſees he is ſo ſick that he can't live, even then the Phyſician provided in the Covenant comes immediately and pours in his *Oyl* and *Wine*, *When I paſſed by and ſaw thee polluted in thy Blood, I ſaid unto thee live* —— *Ye I ſware unto thee, and entred into Covenant with thee ſaith the Lord, and thou becameſt mine.* *Ezek.16.6.* ver. 8.

Eighthly. *It is a Sure Covenant: Ordered in all things and ſure.* —— *Incline your ear and come unto me, hear and your Souls ſhall live, and I will make an everlaſting Covenant with you even the ſure mercies of* David. *2 Sam.23.5.* *Iſa. 55.3.*

I. It is a ſure Covenant, becauſe it is made with ſuch a *Surety* as Jeſus Chriſt is, it is

not made primarily with us, but with Chriſt for us, and with us in him; *the ſure mercies of* David: That is our Lord Jeſus Chriſt, he is the true Antitipical *David*. *Sure*, becauſe they are Mercies granted to us thro' Chriſt's ſuretiſhip; and when a Sinner is brought into the bands of the Covenant, God is ſaid to make this Covenant with him, *i. e.* he actually entering then thro' Chriſt into Covenant with God; but our ſtanding then in it, is upon the account of Chriſt's Covenant with the Father for us.

II. It is a Sure Covenant, becauſe it ſtands upon the abſolute purpoſe and unchangeable Decree and Councel of God. *My Mercy will I keep with him, and my Covenant ſhall ſtand faſt with him.* —— *My Covenant will I not break nor alter the thing that is gone out of my mouth.* Hence the abſolute Decrees of God, are compared to mountains of *Braſs*, *Zach.* 6. 1. Denoting how unmovable, ſtedy and unchangable his Councels are; nay, *Tho' the Mountains ſhould depart, and the Hills be removed, yet ſaith the Lord, my loving kindneſs ſhall not depart from thee, neither ſhall the Covenant of my Peace be removed*, &c. All Covenant-Mercys *are according to God's Eternal purpoſe, which he purpoſed in Chriſt Jeſus our Lord:* The Covenant ſtands not only as the act of God's Eternal Wiſdom, but as his Eternal Decree and Purpoſe before all Worlds.

Pſal. 89. 28. ver. 54. *Iſa.* 54. 10. *Eph.* 3. 11.

III. The Covenant of Peace is ſure, becauſe it is confirmed by the witneſs of the Holy Ghoſt.

1. The

1. The Spirit of God was a witneſs to the Covenant when it was made.

2. Moreover it was confirmed in the promulgation of it by the Holy Ghoſt, by wonderfull Miracles; for what ſerved all thoſe Miracles more clearly for, than to confirm the Authority of the Mediator, and the verity and ſtability of the Goſpel Covenant?

IV. Furthermore, The Covenant was (as you heard) confirmed by the Blood of Jeſus Chriſt; therefore it is a ſure Covenant.

V. The Covenant is ſure; becauſe it is confirmed by the Promiſe and Oath of God: *Once have I ſworn by my Holineſs that I will not lye to* David, —— *his Seed ſhall endure for ever, and his Throne as the Sun before me. This is as the waters of* Noah *unto me, for as I have ſworn that the waters of* Noah *ſhall no more go over the Earth, ſo have I ſworn that I will not be wrath with thee, nor rebuke thee*; compared with *Heb.* 6. 13, 16, 17, 18. *Pſal.* 89. 35, 36. *Iſa.* 54. 9.

VI. It is a Sure Covenant to all Gods Elect; becauſe the Execution of it is put into Chriſt's own hands, he is the Executioner of his own Will and Teſtament, for tho Chriſt was dead yet he is alive; *I am he that liveth and was dead, and behold I am alive forevermore.* Chriſt ſees his laſt Will and Teſtament fully executed by his Spirit. *Rev.* 1.18.

Ninethly, It is a Covenant of Peace, this is the Name that is given to it in my Text, which alſo ſhews it is of an excellent and precious nature:

I. *'Tis a Covenant of Peace with God*, God is

is hereby reconciled to us, and we to him, and that for ever.

II. *Hereby we come alſo to have peace in our own Souls, or peace of Conſcience*; nor indeed can we ever have true peace any other ways: For, can your repentance give you peace of Conſcience? Can Tears of Blood apeaſe Divine Wrath, or ſatisfy Divine Juſtice? Can Reformation of life give you Peace, or your inherent Sanctification, or pious and religious duties? Do you fetch your peace from thence? If you do, your peace will be turned into trouble and anguiſh of Spirit; or can your lively and ſpiritual Frame give you true and laſting peace? I affirm 'tis a falſe peace that is ſimply grounded on a lively and Spiritual Frame or diſpoſition of Heart, for there can be no true peace of Conſcience but by Jeſus Chriſt; thro' the Blood of the everlaſting Covenant. *He is our peace, &c. He will ſpeak peace to his People.* ——— *Not as the World giveth, give I unto you.* Dare a Man plead his Faith or good Duties to Juſtifie him, and ſo from thence fetch his peace and comfort; alas! What unrighteouſneſs cleaves to our righteouſneſs, what doubtings attend our Faith, and what wandrings of heart attend us in our beſt Duties; nay, may we not find ſome Hypocriſie in us alſo, tho in the main we are ſincere; our peace is only had in Chriſt.

Heb. 13. 20. *Pſal.* 85.8. *Joh.* 14. 27.

III. 'Tis only by the peace made by Chriſt, as is revealed in this Covenant, that a poor wounded diſparing and diſtreſſed Soul comes to have peace. I once cited a paſſage

out

out of Dr. *Owen*, being pious *Anſelem*'s directions to a poor tempted Soul on a Death-Bed, let me repeat it here once again.

'*Miniſter*, Doſt thou believe, thou canſt not 'be ſaved but by the Death of Chriſt.

'*Sick-man*, Yes, I do ſo believe.

'*Miniſter*, Then let it be ſaid unto thee, 'go, and whileſt thy Soul abideth in thee, and 'put all thy confidence in Chriſt's death alone, 'place thy truſt in no other thing; commit 'thy ſelf wholly to Chriſt's death, cover thy 'ſelf wholly with his death, wrap thy ſelf wholly in his death: and if God would judge thee, 'ſay, Lord I place the death of our Lord Jeſus Chriſt between me and thy Judgment, 'and no other ways will I contend with thee: 'And if he ſhall ſay unto thee, *thou art a ſinner*, ſay I place the death of our Lord Jeſus 'Chriſt between me and my ſins; and if he 'ſhall ſay unto thee, *that thou deſerveſt Damnation*; ſay, Lord I put the death of our Lord 'Jeſus Chriſt between thee and all my ſins, 'and I offer his Merits for my own, which I 'ſhould have, and have not: If he ſhall ſay, 'that *he is Angry with thee*; ſay, Lord I place 'the death of Chriſt between me and thine 'Anger. *

* *Dr.* Owen *on Juſtifica. p.* 13, 14.

O Sinner, here is thy relief, it is in the Blood of the Covenant, it is Chriſt's death under all Fears, Temptations, Diſpair and Anguiſh of Soul, here is peace even under the accuſations of thy own Conſcience and Satan's temptations, even in Life and at the hour of Death: O Bleſſed Covenant of Peace! Who

is

is it that is juſt a going to God's Tribunal, that dares to plead what he hath done, or is wrought in him? alas, all hands will be weak, all hearts faint, and all ſelf-confidence will fail them: This Covenant is therefore all our Hope, our Peace, and all our Salvation, and in it there is indeed a Salve for every Sore.

USE.

1. Sinner take hold of this Covenant; and tho thou art an *Eunuch*, *i. e.* a poor dry barren and fruitleſs Soul, yet if thou take hold of God's Covenant, or canſt but get Faith to take hold of Chriſt, God will give thee a Name in his Houſe better than that of Sons and Daughters. *Iſa.* 56. 4, 5.

2. Saints do you fix your eyes alſo upon this Covenant, to plead the Blood and Merits of Chriſt in this Covenant? Reſt alone upon the Lord Jeſus and on the Faithfulneſs of God, in his promiſes in this Covenant, for tho thou knoweſt nothing of thy ſelf, yet thou art not thereby Juſtified; nor can thy ſins condemn thee if thou art in Chriſt, for thou art perfect in him, touching thy Juſtification before the Throne of God.

3. With what comfort then mayſt thou O Believer take the Sacrament as a Token of the Covenant-bleſſings: Yea, thou takeſt it as a pledge from God, that all his wrath is over in Chriſt, and that Divine Juſtice is ſatisfied towards thee in Chriſt, and that all thy Sins are for ever pardoned, that God is thy Father,

Father, Jeſus Chriſt is thy Saviour, and Heaven is thy Inheritance, but here I ſhall Conclude at this time.

SERMON X.

Shewing the Covenant of Peace, is a try'd Covenant; that it is but one Intire Covenant, *viz.* That the Covenant of Grace and Rededemtion, are not Two diſtinct Covenants as ſome lately affirm, but only one and the ſame Covenant: That t'is a Covenant full of the Strongeſt conſolation, and laſtly an Everlaſting Covenant.

ISA. Liv. x.

Neither ſhall the Covenant of my Peace be removed, ſaith the Lord that hath mercy on thee.

I AM upon the opening the nature of the Covenant of Peace, or to ſhew you what kind of Covenant it is, I have paſſed thro *Feb.* 10. 169

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an Induction of *Nine Particulars* already; I shall proceed.

Tenthly, It is a Try'd Covenant.

I. All the faithfull Children of God ventur'd their Souls and their Salvation upon it, and it never failed any one of them; *Adam* no doubt ventured his Soul and Salvation thereon, so did *Abel*, *Enoch*, *Noah*, *Abraham*, *Isaac* and *Jacob*, and all the *Holy Patriarchs*, and all the *Holy Prophets*, and the *Apostles of Jesus Christ*, together with all the Saints both in the times of the Old and New Testament, and they all found it, having try'd it, a Sure Covenant.

II. Multitudes of Souls departed this Life are already made Perfect in Heaven, by the Grace and Blessings thereof, they find it to their own unspeakable Joy and Comfort a sure and happy Covenant: For it was by the Merits and Righteousness of Jesus Christ, or blood of the Everlasting Covenant, they are all gone to Heaven.

III. Never did any person venture his Soul upon Jesus Christ, by vertue of this Covenant, by Believing truly on him; but he found it a Firm and saving Covenant: O how many have try'd and found it so to be.

IV. Satan that great enemy of Believers, and of the Souls of Men, hath often tryd it and endeavoured to shake the hopes of Believers, and break this Covenant; but he to his shame and confusion sees that he cannot break the bonds thereof.

Ele-

Eleventhly, It is one intire Covenant, *i. e.* the Covenant that was made with Christ from Eternity, is the Covenant of Peace and Reconciliation, or the Covenant of Grace; as well as of Redemption. For,

The Covenant of Redemption and the Covenant of Grace, not Two distinct Covenants, but one and the same Covenant.

1. Was it not made with him as our Covenanting Head, and so in him with all Gods Elect and for them? Some of late times would have this Covenant to be a Covenant of Redemption, and not the Covenant of Grace and Reconciliation; but a distinct Covenant, and so plead for Two Covenants, besides the Covenant of Works, which we read no where of in the Holy Scriptures

2. Was it not wholly of the Free Grace of God; yea, and the highest Act and Demonstration thereof, that he was pleas'd to enter into that Covenant with his own Son, as our Surety and Mediator?

3. Was not all the good which we receive in time promised to us in Christ before the World began? See *Tit.* 1. 2. Nay, was not all Grace given Fœderaly to us in Christ in that Covenant? See 2. *Tim.* 1. 9. *Who hath saved us and called us, not according to our works but according to his own purpose, and Grace which was given to us in Christ before the World began.*

4. Was it not that Covenant that was made betwixt the Father and the Son, that Christ was made the Mediator and Surety of, and Confirmed by his death? and did not he undertake to Die for all Gods Elect when the Fulness of time was come? Or was not God in

2 Cor. 5. 18. 19. in Chriſt, in and by vertue of that Covenant from everlaſting a reconciling the World to himſelf? And if ſo, Was not the Covenant made with Chriſt of Redemption, a Covenant of Peace and Reconciliation alſo? Was it not repreſentitively made then for us in Chriſt, and actually made with us by Application; and that it might be thus Apply'd to us in time, did not Chriſt engage to ſee it done for us before time in that Holy Covenant then agreed on?

5. Is there any one Promiſe, one Bleſſing, or one Priviledg which we received which was not Primarily granted to Chriſt for us in that Covenant, *viz.* That our Acceptation ſhould be in Chriſt, that our Juſtification ſhould be in him, and our Sanctification ſhould be in and by him, *&c?*

6. Was not the Covenant of Redemption made with Chriſt as a *Publick Perſon*, a *Second Adam:* And if ſo, was it not made in him with all his *Seed?*

Take here what a Reverend Author hath Aſſerted in this caſe.

Dr. C. p. 126, 127. 'That Scripture, *Iſa.* 53. 10, 11, 12. Is '(ſaith he) a place wherein this Covenant 'is clearly deſcribed between the Father and 'the Son, and it holds forth the Covenant 'of Grace fully & clearly, yea the promiſe of all 'Grace and Benefits that are contained in the 'ſaid Covenant of Grace. And the Apoſtle 'tells us expreſly, that this Covenant agree-'ment was the *Will*, by which *Will we are* '*Sanctified, thro the Offering the Body of Jeſus*

'once

'*once for all.* —— He further argues,

2. 'That Covenant that contains in it the 'whole matter and form in Conditions and 'Promiſes of the Covenant of Grace, doth 'not Eſſentially differ from it; but the Co- 'venant of Redemption doth contain in it the 'Conditions and Promiſes of Grace, yea, all 'things that pertain to Life and Godlineſs: 'And it contains in it all conditions upon 'which we may be partakers of any Promi- 'miſes, *i. e.* Chriſt's Perſon, Offices, Sacri- 'fice, Righteouſneſs *active* and *paſſive*; there's 'no Covenant condition of Atonement, Pro- 'pitiation or Satisfaction unto the Juſtice of 'God: But it is here, Chriſt is the great 'fulfiller of the Law and ſatisfier of it; *and* Rom. 10. 4. 'he is the end of the Law for righteouſneſs to 'every one that believeth.

3. 'From the vailed diſpenſation of the Co- 'venant of Grace (ſaith he) before the com- 'ing of Chriſt, their Sacrifices and Ceremo- 'nial Adminiſtration held forth in a Figure, 'that it was made with Chriſt and confirmed 'in him as the great Offering and Atone- 'ment; Chriſt is there exemplified and ſet 'forth as the fulneſs of the Covenant of 'Grace, both in reſpect of Promiſes and Con- 'ditions.

4. 'When we plead (ſaith he) for any 'thing of the Covenant of Grace, it is the 'Promiſes of Life made to us in Chriſt, *as* 'Yea, and *Amen*; and to us in him, in re- 'ſpect of obtaining and performing to us.

5. 'Our Juſtifying acts of Faith is fixed on

'Chriſt as the Sum of the Covenant of Grace,
'as ſatisfying for our Sins; and as to whom
'the Promiſes were made, and the great things
'promiſed, as the Fountain and Meritorious
'cauſe of all Bleſſings: He is given to us as
'the Covenant.

6 'There is (ſaith he) all Grace to be
'had in this Covenant, *Fruſtra ſit per plura*
'*quod fieri poteſt per pauciora.* There is no
'Grace but is given forth and received by
'us, by the Covenant between the Father
'and the Son, the gift of the Spirit, the
'Grace of Faith, Juſtification by his Blood;
'by him came all Grace, yea, all other ſup-
'poſed Grace that came not from the Father,
'and through Chriſt is no Grace, andwill not
'profit us.

7. 'Where the Covenanters Conditions
'and Promiſes are all from Free Grace and
'Love to us, there's a Covenant of Grace;
'but in that Covenant they call a diſtinct Co-
'venant of Redemption, the Covenanters, the
'Conditions and Promiſes are all of Free grace,
'and Love to us; God the Father from his
'Free grace and Love to us called his Son to
'this Undertaking and Covenanting with
'him; God the Son in our Perſons (or in
'our behalf) from his Love and Free grace
'Covenanted with the Father, he came and
'freely offered himſelf to perform the Co-
'venant Conditions; the condition of this Co-
'venant, in all mediatorial perfections and
'performances, is freely promiſed and beſtow-
'ed upon us; the promiſe of Eternal life.

'All

'All Grace and Glory are promiſed, and given 'in this Covenant: that is a Covenant of Grace, 'wherein God is to us a God of all Grace.

8. 'If the Covenant of Redemption be not 'the Covenant of Grace, then there is more 'Covenants than the Covenant of Works and 'the Covenant of Grace for Life and Salvati-'on; but there is no more Covenants for Life 'and Salvation, but that of Works, and that 'of Grace, the *Minor* I think hardly any will 'deny —— If Church Covenants be alledged 'they add nothing to this Grand Covenant, 'but are the accompliſhments of the promi-'ſes thereof to whom it doth belong, it be-'ing promiſed that they ſhall be Gods Peo-'ple; in this Covenant Chriſt ſtipulates and 'we in him as we did in the firſt *Adam*, 'then; And when we ſtipulate being moved 'thereunto from the grace of the Promiſe, and 'enter perſonally into this Covenant, em-'bracing that Covenant which was made for 'us in Chriſt, 'tis called *a laying hold of it*: 'it is ſolemnly alſo own'd, profeſſed and 'reſtipulated to, when we enter into Church 'Fellowſhip: the repeating and reſtipulating, 'and renewings of the ſame Covenant may 'be without changing the Covenant: For 'we find God often repeating this Cove-'nant, and renewing it with his people in Re-'velation and Eſtabliſhment, as with *Adam*, '*Noah*, *Abraham*, *Iſaac* and *Jacob*, &c. yet 'it was was the ſame Covenant: So are 'Gods Children excited and encouraged 'thereunto from the Free-grace of the ſaid 'Covenant. Thus this Author. P 2 1. Now

Doctor Chauncy.

1. Now let me add one or two arguments more to what this worthy Author hath ſaid, *viz.* If the Covenant of Redemption, be not the Covenant of Grace, or Covenant of Peace and Reconciliation, which God calls his Covenant; *The Covenant of my Peace ſhall not be removed ſaith the Lord:* Then it will follow, that our Peace is made with God, or God is reconciled to us by a Covenant of Grace, which we enter into with him, which Covenant Chriſt Merited for us in his performing the Covenant of Redemption; and if it be ſo, how is it *Paul* ſaith *God was in Chriſt reconciling the world to himſelf?* Indeed as far as I can ſee, this notion of two diſtinct Covenants of Redemption and of Grace, ſeems to be defended of late, on purpoſe to favour the grand Errors of our new *Methodiſts*, viz. *In the Covenant of Redemption*, ſay they, *Chriſt made God amends for our breach of the Law of perfect obedience, by himſelf alone, and for himſelf only, that ſo he might be a fit Mediator, and Merit a new Law of Faith and ſincere Obedience*; (for their Covenant of Grace is a Law of Obedience) *which Law or Covenant he Confirmed by his Death.* So that now God, ſay they, enters into a Covenant with mankind, and if they perform the Conditions of it, or ſo far as they do, ſo far they ſhall be juſtifyed, and ſhall have Eternal life provided they continue unto the end; and thus (as before I have hinted) Chriſt is our legal righteouſneſs in the Covenant of Redemption, he fulfiled the Law of Works, or the ſtrict Law

Law of perfect Obedience: by giving God a ſatisfying recompence, And ſo he hath aboliſhed the Law of perfect obedience; but our Faith, Inherent-righteouſneſs, Goſpel-holineſs and Sincere obedience, is our Evangelical Righteouſneſs; or that which juſtifies us at Gods Bar or in his ſight: Now this dangerous Error, I ſay, ſeems to follow the allowing of two diſtinct Covenants.

2. There is no diſtinction between the Covenant of Redemption and the Covenant of Grace; becauſe Redemption preſuppoſeth Peace and Reconciliation, and not only Gods Reconciliation to us, but our reconciliation to him; for Redemption is not from the Curſe of the Law and Wrath of God only, but alſo from *Sin, or a vain Converſation*, and out of the Power and Kingdom of Satan, which Chriſt (by his Blood as poured forth, and in applying it) undertook to do in the Covenant of Peace; which is called Chriſt's Covenant. *As for thee by the blood of thy Covenant, I have ſent forth the Priſoners out of the Pit, wherein there was no water.* 1 *Pet.* 1. 18. *Tit.* 2. 14. *Zech.* 9. 11.

Reverend Charnock *ſays, Chriſt is the ſurety of the Covenant of Grace, but the Covenant of Redemption had no ſurety, the Father and the Son truſted one another; the Covenant of Redemption was not Confirmed by Blood*, &c.

Anſw. Had God only entred into Covenant with Chriſt, as a ſingle Perſon and for himſelf, there had been no need of a ſurety; but ſince he entred into that Covenant as a publick perſon, and that for broken and fal-

len mankind, whom God regarded not, their Credit being for ever gone; there was a neceſſity of Chriſt's ſuretyſhip in that ſaid Covenant, in reſpect had to thoſe things, which Chriſt was to do for us, and alſo work in us; which he then engaged to the Father to perform, and if the Covenant of Redemption from Sin and Wrath was not confirmed by the Blood of that Covenant, one grand part of our ſafety and ſecurity is gone for ever.

See the Everlaſting Covenant a ſweet Cordial, p. 12, 13, 14, 15.

My Brethren, Our Lord Jeſus Chriſt when he firſt entred into the Covenant with the Father, agreed to be the Mediator and Surety thereof; alſo evident it is, that there are ſome Tranſactions where ſuretiſhip is required, which a Surety muſt undertake to do, and readily agree unto; even all ſuch things which the Creditor requires and the nature of the Covenant calls for: So that there are ſome things that peculiarly belong to him as ſurety, even ſo and in like manner it was here about the compleat accompliſhment of the Covenant of Grace entered into between the Father and the Son in behalf of the Elect. Yet all the good we receive through the applicatory part of the ſaid Covenant, are but the effects, fruits or product of the ſame Covenant as it was made with Chriſt for us, as our Surety---Alſo among Men thoſe things and Covenant Tranſactions betwixt the Creditor and the Surety which peculiarly appertain to him to perform and anſwer (though the poor debtor nevertheleſs is mainly concerned therein) they being ſuch things that muſt be performed

formed by the Surety for him, or the Debtor can have no benefit by it; yet the free grants to the Debtor in the ſaid Covenant upon the Suretys engagement is never called a diſtinct Covenant in it ſelf, but (as I ſaid before) 'tis one and the ſame Covenant, our Covenant therefore is but a branch of Chriſt's Covenant with God the Father, in which he engaged to *ESponſe* and Marry us to himſelf for ever: Therefore I know not what theſe Mens nice diſtinctions ſignifies, unleſs it be to amuſe the world, or except it be for the worſer purpoſe juſt now hinted.

Brethren, The diſtinction lies not in two diſtinct Covenants Eſſentially differing from each other, but in the diſtinct parts of the ſaid one intire Covenant.

I. One part as it refers to Chriſt, *viz.* he is the Surety and we the Debtors whom he engaged for; his money and not ours pays all, and makes ſatisfaction to God. Chriſt is the Redeemer in this Covenant, and we the Redeemed. Chriſt is the Saviour, and we the Saved.

II. That part that appertains to Chriſt was upon conditions of what he was to do and ſuffer, he hath obtained all for us wholly by Deſert and Merit, and we have all, every way of meer grace and favour particularly in the applicatory part thereof: Moreover, let it be noted that there is a difference in reſpect of the time of the making of the Covenant, and of the Revelation, Execution and Application thereof.

Christ in the Covenant first *Articl'd* with the Father to be Mediator and Surety, &c. and in the execution of the Covenant actually discharges those Offices, and all things that appertains to them, one thing being his bringing of us home to God, or into the bonds of his Covenant.

Moreover, Take here what the Reverend Assembly of *Divines* have said about the Covenant of Grace, *viz.* Q. 30. '*Doth God leave mankind to perish in a state of Sin and Misery?*

Larger Catechism.

Answ. 'God doth not leave all mankind to perish in a state of Sin and Misery, into which they fell by the Breach of the first Covenant, called the Covenant of works; but of his meer love and Mercy delivereth his Elect out of it, and bringeth them into a state of Salvation, by the second Covenant, commonly called the Covenant of Grace.

Q. 31. '*With whom was the Covenant of Grace made?*

Answ. 'The Covenant of Grace was made with Christ as the second *Adam*, and in him with all the Elect as his Seed: Thus that Learned Assembly.

From hence it doth appear, that this opinion of two distinct Covenants was not received by that Assembly; they own but two Covenants *i. e.* that of Works and that of Grace, and I am sure the Scriptures bear witness of no other Covenant of Redemption, but that of Grace and Reconciliation, which includes Redemption and all Covenant-Blessings. My Brethren, That very Covenant made between the Father and

and the Son, was hidden or kept ſecret as to the clear manifeſtation of it till Chriſt came, and then it was manifeſted, and the clear revelation of it is in the Goſpel, which ſhows how God manifeſteth the grace of this Covenant by offering Pardon and Peace to ſinners, by revealing of Chriſt who is called the Covenant, and offering him to them for Life and Salvation; ſo that this Covenant contains all Grace, Mercy and Redemption.

Moreover, Remarkable it is to ſee how that Learned Perſon that wrote the Book called *The Ark of the Covenant*, (who too boldly aſſerts the Covenant of Redemption a diſtinct Covenant from the Covenant of Grace) doth in divers places contradict himſelf herein, take ſome of his words, *viz.* 'So that I take (ſaith 'he) the meaning of theſe words, *This is my 'Covenant with them, my Spirit that is upon thee,* '&c. to be, This is my Covenant that I have 'made with thee upon their account, and for 'their behoof; or the Covenant that I have 'made with them: to wit, virtully when I 'Covenanted with thee, and made promiſes 'to thee for their behoof. He confeſſeth that the Covenant of Redemption was made with Chriſt primarily, and repreſentatively, and with the Elect in him; and all promiſes of Grace was made to us in Chriſt in that Covenant: And what do we ſay more? but this is to overthrow his own Notion of two diſtinct Covenants.

Ark of the Covenant, p. 3.

Grace

Nay, the ſame Author confeſſeth, that the grand thing he argues for, is to prove, that there

Pag. 5 there is nothing spoken of Christ's Seed, as parties with whom God deals in this Covenant, and upon whom he layeth any Commands.

Answ. We say so too, Christ is only the Covenanting party for us, and on our behalf; and all the doing and suffering work is laid upon him, he is substituted Mediator, Surety, Saviour and Redeemer; 'tis enough we were to be the Saved, and Accepted and Justified in and by his Obedience and Merits: Moreover, all Commands concerning us are given to us from God in Christ as Mediator, but not to bring us into the Covenant, but as being his Redeemed People, as he is our King, we ought to obey and serve him.

Pag. 21. Again, he saith, 'In this Covenant Christ 'received his Offices, Imployment, Trust, 'Powers and Authority. A great truth! (and 'in the next place he says) Christ is Lord 'Mediator of the new Covenant, *&c.*

Answ. Is not the New Covenant the Covenant of Grace, this they Confess; and he affirms Christ was chosen Mediator of the Covenant of Grace, let me infer upon him *viz.*

If Jesus Christ in that Covenant he entred in with the Father, was constituted Mediator of the New Covenant, and he is Mediator of the Covenant of Grace, How can that Covenant be distinct, or Essentially differ from the Covenant of Grace?

Moreover, 'tis observable how this great Author, and Reverend *Charnock* differ one with the other, yet both assert the Covenants are distinct

This

This Man ſays, that Chriſt was ſurety of the Covenant of Redemption; the other denies it, and ſays, 'The *Covenant of Redemption had no ſurety, but the Father and the Son took each others words.* True, we ſay none was a ſurety for Chriſt to God in this Covenant, nor for God to us; but Chriſt in this Covenant was our ſurety to God, he undertook on our behalf; one ſays Chriſt is Mediator (King, Prieſt and Prophet) of the Covenant of Redemption: *P.* 26. Charnock on Reconcil. *p.* 273. *Art. of the Cov. p.* 423

The other ſays Chriſt is Mediator of the Covenant of Grace, but not the Mediator of the Covenant of Redemption. *Charnock's Reconcil. p.* 273.

The miſtake, I humbly conceive, lies in this, *viz.* They diſtinguiſh not between Chriſt's part and work in the Covenant as our Covenanting head, and the Bleſſings we receive as the effects of his Mediation.

But again, our *Scotiſh Author* ſaith, 'Chriſt 'is the Covenant of Grace comprehenſively, 'he is the very compound, or there is an a-'bridgment of the Covenant; in the Medi-'ators Perſon, there is the little ſum, or the 'whole Covenant——Conſider this, how 'the Parties Articles, Mutual Stipulations, 'Promiſes, Proportion, and Bleſſings of the 'Covenant, are all ſome way abridged in 'Chriſt, and ſummed up in his Perſon. *Art. of the Cov. p.* 457

'1. Chriſt is all the Parties of the Cove-'nant of Grace, or rather both the Parties 'are comprehended in the Mediator's Perſon; 'he is both the Parties in three reſpects. '(1.) Becauſe of the Union of the two Na-

'tures

'tures in his Blessed Person, he is *God-Man*, 'God made manifest in the Flesh. (2.) Because 'the Person who is Mediator, is upon both 'sides of the Covenant, as being one with the 'Father and Holy Ghost, he is on God's 'part, *Joh.* 5. 7. 2 *Cor.* 9. 13. And as he is one 'with us, he is on our side, Heb. 2. 11. 13. '*For both he that Sanctifieth, and they that are* 'Sanctified, *are all of one*——(3.) He is not 'only upon both sides of the Covenant, but 'he contracts for both the Parties.

'2. Christ obtains the Consent of both 'Parties, *p.* 459.

3. The everlastingness of the Covenant is comprized in Christ, he is God everlasting, yea, an everlasting Mediator, he was set up from everlasting, *p.* 462.

Now these things being granted by *our Author*, what cause he hath to affirm, That the Covenant of Redemption, and that of Grace, are two distinct Covenants, I will leave to all Mens Considerations.

Mr. Sam. Petto *on the Covenant, p.* 18. 23.

But further, to confute this Notion, take what another *Reverend Writer* hath written on this Subject. 'The Covenant of Grace was 'made and established not only with us, but 'joyntly with Jesus Christ, and with us in 'him; so that both are but one and the same 'Covenant: For the great Transactions with 'Jesus, yea, even the giving and sending of 'him, and his accepting the Office of a Re-'deemer, and undertaking for us, are all of 'Grace, as well as what is promised to us 'through him; therefore the Covenant of

'Grace

'Grace muſt take in all that conduced (other-
'wiſe than a meer Decree) to our Reſtorati-
'on, and eternal Salvation.

'1. There is (ſaith he) no Scripture Evi-
'dence for making theſe to be two Covenants,
'(one of Redemption with Chriſt, and ano-
'ther of Grace and Reconciliation made with
'us) that diſtinction which ſome uſe, is im-
'proper, for the Parts are *coincident*, ſeeing
'that which was made with him, was of meer
'Grace alſo, *Joh.* 3. 16. and it is promiſed,
'that he *ſhould be given for a Covenant*, Iſa.
'42. 6. therefore it's of Grace we are Re-
'deemed by him, 2 *Tim.* 1. 9. There was
'Grace before the World was, and that muſt
'needs be in the Covenant as with Jeſus Chriſt,
'which was for *reconciling the World to the Fa-*
'*ther*, 2 *Cor.* 5. 18, 19. *Col.* 1. 20, 21. It is true
'Chriſt only is our Redeemer and Surety, not
'we in our own Perſons; and Chriſt hath
'ſome peculiar Precepts and Promiſes appro-
'priated to him, which are not afforded to us
'in the ſame manner and degree; yet this
'hindreth not the Oneneſs of the Covenant
'with him and us.

'2. The Covenant of Grace was made
'with Chriſt as a publick Perſon, a *ſecond*
'*Adam*, and therefore with all his Seed in
'him.

'3. All in the Covenant as with us, is un-
'dertaken for, and promiſed in the Covenant
'between the Father and the Son, and ſo to-
'gether make but one Covenant.

4. All

4. All Covenant Bleſſings are *primarily* granted to Chriſt: Thus this Great *and Worthy Perſon*. See alſo *the Everlaſting Covenant: A Sweet Cordial for Drooping Souls*, p. 10. to 18.

But becauſe in my two Sermons Preached and Publiſhed on the Everlaſting Covenant, I have anſwered the Reverend Mr. *S. C*'s *Eight Arguments*, to prove the Covenant of Redemption a diſtinct Covenant, I ſhall refer the Reader to that ſmall Tract, and ſay no more to this at this time.

Twelfthly, The Covenant of Grace, is a Covenant of Conſolation, of ſtrong Conſolation.

1. Conſidering what is contained in it, and alſo the Nature of it.

2. In that it is all our Hope and Salvation, all the Water of Life flows down to us through this Covenant.

3. In that alſo it affords us Comfort in all Times, States and Conditions, both in Life, and at the Hour of Death; and this was that which was *David*'s Dying, or Sick-bed Cordial. For Conſider,

2 *Sam.* 23. 5.

Art thou afflicted, or tempted? Look into this Covenant; *His Seed will I make to endure for ever: If his Children forſake my Law—— then will I viſit their Tranſgreſſions with the Rod, &c. but my loving Kindneſs I will not take away, nor ſuffer my Faithfulneſs to fail.* See 1 *Cor.* 10. 13. Or,

Pſ. 89. 29, 30, 31.

Art thou Backſliden from God? See what God ſaith; *I will heal their Backſlidings, and love them freely.*

Hoſ. 14. 4.

Do

Do thy Sins grieve thee? [illegible] thy Soul? Afflict
Look into the Covenant; *I will be merciful to* Jer. 31. 31
their Tranſgreſſions, and their Sins and Iniquities 32, 33.
I will remember no more. Or,

Art thou deſerted? God is faithful, he remembers his Covenant, he will return again.

Doſt fear thou ſhalt ſome time or another depart from God? Read the Covenant Promiſes; *I will put my fear in their Hearts, and* Jer. 32. 40.
they ſhall not depart from me.

Doſt thou fear thou ſhalt ſuffer want, yea, want Bread? See the Covenant; *He will give* Pſ. 84. 11.
Grace and Glory, and no good thing will he withhold from them that walk uprightly.---If therefore there be any Conſolation in Chriſt, if any Comfort of Love, if any Fellowſhip of the Spirit, if any Bowels and Mercies, 'tis all in this Covenant.

Laſtly, It is an everlaſting Covenant; *He hath made with me an everlaſting Covenant:* As it was made from everlaſting, ſo it will abide to everlaſting; 'tis compared to God's Covenant of the Day and Night, *Jer.* 33: 20. *Thus ſaith the Lord, If my Covenant of the Day and Night, and that there ſhould not be Day and Night, then may alſo my Covenant be broken with* David *my Servant.* Covenant Love is everlaſting Love, Chriſt's Covenanting Obligation was an everlaſting Obligation, Covenant Eſpouſals are everlaſting Eſpouſals; *I will be-* Hoſ. 2. 19,
troath thee to me for ever: Covenant Redemption is eternal Redemption, and Covenant Salvation is an everlaſting Salvation; Iſrael 20.
ſhall

Isa.45.17. shall be saved in the Lord, with an everlasting
Isa.51.68. Salvation——But my Salvation shall be for ever.

SERMON XI.

Shewing what is contained in the Covenant of Grace, or what the Gifts, Grants, and Priviledges which are Vouchsafed to all Comprehended therein.

ISA. Liv. x.

Neither shall the Covenant of my Peace be removed, saith the Lord that hath mercy on thee.

Doct. *THAT there is a Covenant of Peace, made or agreed on, and stands firm in the behalf of all God's Elect.*

Shewing what great Gifts, Grants, and Blessings are contained in the Covenant of Peace.

My Brethren, I shall now proceed to the next thing.

Fourthly, The *Fourth General Head* proposed, was to shew you what is contained in the Covenant of Grace; I mean the Gifts, Grants, and Glorious Priviledges vouchsafed to all those Persons that are comprehended therein.

The

The First and chief Gift which is given in this Covenant, is God himself; and in speaking to this,

1. *I shall, God assisting, shew you how God comes to be our God in this Covenant.*

2. *Shew you what this of having God to be our God doth import.*

3. *I shall shew you what a wonderful Gift, Grant, and Privilege this is.*

I. My Brethren, how Man had God to be his God at *first* in the Covenant of Works, I shall not speak of here; 'tis evident that by breaking the first Covenant, he lost God, or that Blessed Covenant Relation he stood in to him; but now we have a new Title, God is ours again, and on better and more sure *Basis, viz.* upon the account of Christ's Mediation and Satisfaction——*I will be your God,* compared with *Jer.* 32. 38. *Cap.* 24.7. and 30. 27. 31. 33. Now that these Promises refer to the Covenant of Grace, See Heb. 8. 8, 9, 10. *And finding fault with them,* he saith, *Behold the Days come, saith the Lord, when I will make a New Covenant with the House of* Israel, *and the House of* Judeth, ver. 8. *Not according to the Covenant that I made with their Fathers, in the Day when I took them by the Hand to lead them out of the Land of* Egypt: *Because they continued not in my Covenant, and I regarded them not,* v. 9. For this is the Covenant, *&c.*——*I will put my Laws in their Mind, and write them in their Hearts, and I will be to them a God,* &c. This being (as I said) the great and chiefest Gift, *How we come to have God to be our God.* *Ezek.* 36.

and Grant in the Covenant, I ſhall proceed to ſhew how God comes in this Covenant to be our God.

1. Originally and Primarily by vertue of that Covenant made with Chriſt, as our Head and Repreſentative, thus he became our God; *I aſcend to my Father, and to your Father, to my God, and to your God.*

2. By *his own free Donation*; through that Atonement Chriſt hath made, God gives himſelf to us to be our God.

3. Nay, by what ways Soever we become God's People, by the ſame ways he becomes our God; as I ſhall have occaſion to ſhew you afterwards.

Secondly, What doth this import for God to be our God?

What it doth import to have God to be our God.

1. *Negatively*, not meerly our God *by Creation*, for ſo he is the God of the *Fallen-Angels*, and the God of all *Ungodly Reprobates* in the World, they are his Creatures, or were made by him.

2. *It doth not imply his being our God as he was the God of the whole Houſe of* Iſrael, which was by vertue of a Legal, and Typical Covenant; for tho in that Covenant he was their God, and an Husband to them, yet for all that, for their Diſobedience he caſt them off, and utterly rejected them, and now they are ſo no more his People, that Covenant and Covenant Relation, being quite diſſolved and removed for ever: Therefore it follows, that was not the Covenant of Grace, into which all the Natural Seed of *Abraham*, as ſuch, were taken;

taken; the Covenant of Grace can never be removed.

3. *Neither is he our God ſimply by an external or viſible Profeſſion*, or by vertue of our own external Perſonal Covenanting with him, for many of theſe God will diſown and be aſhamed to be called their God; 'tis one thing to have the *Chriſtian* Name, and profeſs the *Chriſtian* Religion, and another thing to have a ſaving intereſt in God; Men may in this ſenſe be in Chriſt, and yet as withered Branches be cut off and caſt into the Fire. *Joh.* 15.6.

But in the Affirmative.

I. God is our God in this Covenant by way of ſpecial intereſt, it denotes our peculiar Relation to God. (1.) *As a Father* is related to his Children, whom he either hath begotten, or adopted, even ſo God in this Covenant is our God and Father. (2.) Or, as a *Husband* is related to that Woman whom he hath in his moſt indeared Affections Eſpouſed, and Married to himſelf. (3.) Or as an Heir is related to an Eſtate, or an Inheritance which was purchaſed for him, and made ſure to him for ever. (4.) Or as a *Redeemer*, hath an intereſt in ſuch Perſons whom he hath redeemed for himſelf, and bought and purchaſed for his own Service, and to be for him and not for another.

Thirdly, I ſhall endeavour to ſhew you what an amazing Bleſſing this Grant, or Gift in the Covenant of Peace is, i. e. for God to be our God.

What it is for God to give himself to us.

I. It is a choice and precious Blessing for God to give himself to us according to that Grant to Christ in the Covenant, because it is a clear Demonstration of his Special, Peculiar, and Eternal Love and Election: No Man can say he was beloved from everlasting, till he is effectually called; 'tis not a Man's having great Riches, Honours, Pleasures, Sweet Relations, Wealth, Health, and Prosperity; no, but 'tis his having Saving Grace: To kiss the King's Hand is a great Favour, but it is a far greater Token of Special Love to be made his *Queen*, and *Royal Consort*, and to lie in his *Bosome*: O! what can be a greater evidence of Divine Love and Goodness, than for God to give himself to us to be our God in the neareſt Relation that a Creature is capable of, or can be brought into with his Glorious Creator, and Blessed Redeemer; *For this God to be our God, our Portion, the Lot of our Inheritance, our Shield, and our exceeding great Reward*, who were once his Enemies and meer Vassals of Sin and Satan: What Tongue is able to express this Love, or Heart to conceive how great it is?

II. It is an amazing Priviledge, Grant, and Blessing, *because* God cannot give a greater Gift than this is: My Brethren, Is there any thing in Heaven, or Earth greater or better than God himself? What hath God to bestow that excels himself? God (as I may speak with Reverence) look'd round about on all things he had in Heaven and Earth, and saw nothing good enough to impart to his Elect

and

and Beloved ones; and therefore gave himſelf to them, who comprehends and infinitely excels all Excellencies in both Worlds: *Now is the Fountain of the great Depths broken up*, and Mercy and Divine Goodneſs flows down like a mighty River: O! what Thoughts of Love and Bounty was in the Heart of God to us, when he entered into this Covenant of Peace, with Jeſus Chriſt for us? What make a *Deed of Gift of himſelf to us?* And on ſuch a ſure Foundation too? Be amazed O ye Heavens! One Smile of God's Face, is better than all the World; which made *David* ſay, *Whom have I in Heaven but thee? And there is none on Earth that I deſire beſides thee.* *Pſ.* 73. 25.

III. Becauſe when God gives himſelf to a poor Sinner, he gives all he is, and all he has, ſo far as it is communicable to Creatures; *Fear not* Abraham, *I am thy Shield, and thy exceeding great Reward.* My Brethren, all that Good that is contained in the communicable Attributes of God, are in this Covenant made over by *a Deed of Gift* to every Believer, as I briefly ſhall ſhew you. *Gen.* 15. 1.

I. *Divine Goodneſs*, this is let out to all true Believers, the Goodneſs of God is given to them, not only laid up for them that fear his Name, but alſo it is imparted to them; and this of all the Attributes of God, ſeems to be the ſweeteſt, it is one of the choice perfection of his Nature, and that which renders God to be the Object of our Love, Joy, and Delight: As he is a great and juſt God, he is the Object of our Fear, and as he is a Faithful *Divine Goodneſs given in this Covenant.*

God, he is the Object of our Truſt, but as he is a Good God he is the Object of our Affections; God is good; *There is none good but one, and that is God*; nothing that is good, truly good, but what is derived from God, the loſs of God only made Man miſerable; and the Damned being for ever deprived of God, is that which makes them eternally miſerable; And Sinners having intereſt in God, in the Goodneſs of God, this only tends to make them happy.

Matt. 29. 17.

Queſt. *What a Good is God?*

Anſw. Goodneſs in God may be conſidered under a twofold Conſideration.

What a good God is, opened.

I. The Perfection and Excellency of the Being of God, I mean his *Eſſential Goodneſs*, this cannot be imparted to Creatures.

II. *His Communicative Goodneſs*, or that which God hath wrought out, laid up, and which he lets forth to Believers; *O how great is thy Goodneſs which thou haſt laid up for them that fear thee? Which thou haſt wrought for them that truſt in thee before the Children of Men——The Earth is full of the Goodneſs of the Lord: I will make all my Goodneſs paſs before thee*, &c. My Excellency, or my Glory. This is that which we call the declarative Goodneſs of God.

Pſ. 31. 19. *Pſal.* 35. 5. *Exod.* 33. 19.

1. *God is Abſolutely Good* in the Perfection of his Being, he is independently Good, there is nothing wanting in him, no defection, he ſubſiſteth in and of himſelf, he needeth not us, and there can be no addition made to his Goodneſs to make it more than it is.

2. *God*

2. *God is originally and essentially Good*, not only good, but Goodness it self; Goodness in Creatures is an accessary Quality, or a Created, or Superadded Gift, but Goodness in God, is not a Quality, but 'tis his Essence; he can as soon cease to be God, as cease to be Good; as a Vessel of pure Gold, the Matter is pure Gold, it self gives lustre to it; but Brass gilt with Gold is another thing: So my Brethren, a Saint is one thing, and his Grace, his Righteousness is another thing. The Fallen Angels are God's Creatures still, they retain their Beings, but their Holiness they retain not, that is gone: God is the *First Good*, the *Original Good*, and *Essentially Good*. *God originally good.*

3. *God is infinitely Good*, Goodness in Creatures is small, and but little, but in God there is an *Ocean* of Goodness; it is bankless, boundless, bottomless, our Goodness is like a drop of Water out of the *Ocean*; —— nay, there is a greater disproportion between that Goodness which is in God, and that which is in Saints, than there is between the Main Ocean and one small drop of Water, or between a Beam of Light let into a Room, and the Sun it self. *God infinitely good*

4. *God is Immutably and Unchangably Good*, as Goodness in God cannot be augmented, so it cannot be diminished, he cannot change or loose his Goodness, no not the least degree thereof; *I am God I change not* —— *He is the same Yesterday, to Day, and for ever*: God made Man good and upright, but he long abode not so; all things in the first Creation are sub- *God Immutably good.* *Mal.* 3. 6. *Heb.* 13. 8.

ject to change, but so is not the Blessed God and Creator.

God universally good. 5. *God is Universally Good*, we may have Health and no Beauty, Learning but no Grace, Wisdom but no Power; Men may be Great and not Good, Rich but not Vertuous, &c. but all Perfections and Excellencies meet in the Blessed God; he is *a Sun, a Shield, Wisdom, Love, Mercy, Power, Holiness, Faithfulness, Grace, Mercy, Glory*, &c.

God an unmixt good. 6. *God is an unmixt Good*, there is no Condition of poor Mortals, but hath in this Life its Mixtures; *Honey* yet some *Gall*, *Grace* yet some *Sin*, *Strength* yet some *Weakness*, *Light* yet some *Darkness*, *Wisdom* yet some *Folly*; but in God there is infinite and unmixt Goodness, whatsoever is good, all good, and that without any mixture.

God a Soul inriching good. 7. *God is a Soul-inriching Good*, a Soul-suitable, a Soul-satisfying Good, and a Soul-fatening Good; *Eat ye that which is good, and let your Soul delight it self in Fatness: Why will you spend your Money for that which is not Bread, and your Labour for that which satisfieth not?* There is enough in God to satisfie the Holy Angels, much more smaller Vessels; this Good Satisfies and not Surfeits; it satisfies the Soul, the Precious and Immortal Soul; neither can any Thing, or Person do this but God himself alone; *They shall be abundantly satisfied with the fate things of thy House, and thou shalt make them drink of Rivers of thy Pleasure; for with thee is the Fountain of Life:* God made the Soul for himself, it is fitted for him; therefore

Isa. 55. 1, 2

Psa. 36. 8, 9.

Crea-

Creatures cannot ſatisfie it, God alone is the Adequate Object to it; 'tis Spiritual, and its Conſtitution is ſuch, if it injoy not God, 'tis reſtleſs, diſquieted, and like *Noah's Dove*, it finds no reſting place till it returns to the true Ark; *Return to thy Reſt, O my Soul*, (ſaith *David*) take up thy dwelling in God, truſt in him.

8. *God is a Delicious Good, a Soul-raviſhing Good*, he is an eternal Spring of Joy and Delight, and in this Covenant he diſplays his tranſcendent Glory and Perfections to his Creatures, who by the Spirit diſcern the Heavenly Beauty, and are made Partakers of the Divine Nature, which ſo indears them to the Divine Being, that they are at times tranſported with Joy, his Glory ſhining in them; there is nothing requiſite to intire Bleſſedneſs, but it is in God, which Goodneſs powerfully alures and ingage the Affections of every true Believer, who is in the exerciſe of *Faith* and *Love*; ſo that they at ſome Seaſons are filled with unſpeakable Comfort. *God a delicious good.*

9. God, it appears from hence, is *a Superlative Good*, he is far better than any thing we can conceive of, he is Man's only *ſummum bonum*; Who would weigh a Feather againſt a Mountain. *God Superlatively good.*

10. God is *a Communicative Good*, this Crowns all; Why did he enter into a Covenant of Peace, and provide ſuch a Mediator, but to let out, as through *a Conduit Pipe*, his Infinite Goodneſs to us? Herein we ſee how his Heart wrought from Eternity; it is an opening *God a communicable good.*

opening and an unfolding of his Bowels, which lay ſecretly yearning in him; this *brings Life and Immortality to light*, in the Revelation thereof, here is an immenſe Flood of Bounty and rich Goodneſs flowing down to Mankind, which ſhews the Excellency and Amiableneſs of his Nature moſt honourable to himſelf, and a perfect Pattern of Goodneſs unto Men, that ſo we may Adore and Worſhip him with Love and Delight.

God an Eternal good.

Laſtly, *God is an Eternal Good*, all Earthly Good will fail, it laſteth but for a moment, but God and his Goodneſs indures for ever;

Pſ. 52. 1. *Why boaſteth thou thy ſelf in miſchief, O mighty Man? The Goodneſs of God endureth continually.* His Love, Mercy, and Goodneſs to his People is not fading and inconſtant, but everlaſting and unchangable; the Love of God will eternally be running and flowing forth, ſo that our Joy, Peace and Satisfaction will never end, our Portion waſteth not, it will never be ſpent, God is an Eternal Reward.

II. As Divine Goodneſs is that Man's who hath God to be his God, ſo is Divine Strength his alſo to ſupport, uphold, and ſtrengthen

Pſ. 73.26. all that are his People; *My Fleſh and my Heart faileth, but God is the Strength of my Heart, and my Portion for ever:* When God becomes our God, he is our *Shield, and our exceeding great Reward*, our *Reſt*, our *Fortreſs*, our *High Tower*, &c. when God made that Promiſe to *Abraham*, it is as if he ſhould ſay, I and all my Attributes are thine, for thy Uſe and Benefit; my Power is thine, my Arm is thine;

Fear

Fear not Abraham, *I am God All-ſufficient*; and I will from thence communicate all things to thee that thou needeſt; thou ſhalt have Me, my Goodneſs, my Power, and my Love for thy Portion; Jehovah *is my Strength and my Song, he alſo is become my Salvation.* Iſa. 12. 2.

III. *Gods Mercies is theirs alſo*, he is not only a God of Mercy, but a Believer (that has God to be his God) may ſay with *David* of God's Mercy, my Mercy, *The God of my Mercy ſhall prevent me*; the Mercy of God is ours, to ſpare and pity us; that is, we have intereſt in the Mercy of God, however great, or good and laſting it is, it is ours, his Mercy ſhall be let out to us, flow down to us: And O! what a Sweet Bleſſing is this? Pſ. 59. 10.

IV. Moreover, *Divine Wiſdom is ours*, if God be our God, to conduct, lead, counſel, and guide us, and to order and diſpoſe of all things for our good. Pſ. 73. 24. Pſ. 25. 9.

V. Alſo the *Riches* and *glorious Bounty* of God is our Wealth, if we have the Perſon, or are Married to the Perſon, we have the Portion, a Believer hath intereſt in all the Riches of God's Grace and Glory. Pro. 8. 18. Eph. 1. 7. & 18. Col. 1. 27.

VI. *The Care and Faithfulneſs of God* is ours to preſerve and keep us; to whom ſhould Faithfulneſs be manifeſted, but to ſuch that are in Covenant, and to whom all Promiſes are made; if God be our God, his Faithfulneſs will preſerve us; Who ſhould a Father care for, but for his own dear Children, as well as love and pity them? *Caſting all your Care upon him, for he Cares for you.* Pſ. 119. 90 & 143. 1. Lam. 3. 23. 1 Pet. 5. 7.

VII.

VII. *His Love is ours*, (who is the God of Love) if he is our God, that is, we are the Objects of his most *choice Affections*, his Love is ours to delight and comfort us. Hence he is said to delight in his People, and to rejoyce over them, *as a young Man rejoyceth over his Bride.* *Isa.* 61. 10.

VIII. *His Justice is ours* to acquit us, to discharge us, and to plead for us as well as his Mercy: and to pronounce us Righteous in his Son, and for ever pardoned; *He is Just and Righteous to forgive.* 1 *Joh.* 1. 9.

IX. *And his Unchangableness* also will prevent us from being consumed, that's our Security: O see what a Blessing and high Priviledge it is to have God to be our God in Covenant? When *Jehoshaphat* had made a Covenant with *Ahab*, see how he expresseth himself; i. e. *There is a League between us, therefore my Horses are thy Horses, and my People are thy People:* And so it is between God and us, *his Strength* is our Strength, *and his Armies* our Armies, we have interest in all God has, there is an *offensive* and defensive League between God and us; his Angels are all ready to engage in our just Cause, and fight for us; and against our Enemies: If we implore God's Aid, will he, think you, break his Covenant? God forbid. Moreover, his Special Providence is ours, if he be our God; *I will guide thee by mine Eye* —— *Hast thou not made an Hedge about him, and about all he hath?* Job 1. 10. *Mal.* 3. 6. 1 *Kings* 22. 4, 5. 2 *Kings* 3. 7.

Thirdly,

Thirdly, There is one thing more that ought to be minded (that is) in this Covenant, all the *Holy Attributes* are united together, as a mighty Army on our ſide, in Chriſt they all ſweetly *harmonize*, *Mercy and Truth are met together*, *Righteouſneſs and Peace have kiſſed each other.* But having ſpoken to this already, I ſhall add no more to it now. See Dr. Bates's *Harmony of the Divine Attributes.* Pſ. 85.10.

Fourthly, He that hath God to be his God in this Covenant, hath him to be his God for ever, he ſhall never loſe God any more, every Believer hath an everlaſting Intereſt in, and a Title to the ever Bleſſed God; *This God is our God for ever and ever, and he will be our Guide even unto Death:* This Grant will never be revoked by the Giver, nor can it be forfeited by the Receiver; you have heard how ſure and firm the Covenant is, by which we hold the Inheritance; he is our Father, our Friend, our Portion, our Strength, our Help, our Riches, our Honour, and our God for ever. Pſ. 48.14.

Secondly, Jeſus Chriſt is given to all Believers in this Covenant, this is a glorious Gift, or Grant: O! how great and how comprehenſive is this Gift? God is not our God till Chriſt is ours: O! conſider; every Saint may ſay with *Thomas*, *My Lord and my God:* Chriſt is not only a Saviour, but a *Believer* may ſay, my *Saviour*; he is not only a *Redeemer*, but my *Redeemer*; not only the *Life of the World*, but my *Life: When Chriſt, who is our Life, ſhall appear*, &c. Chriſt is not only *Light*, *Chriſt is given.* Col. 3. 4.

Light, but our *Light*; and not only a *Peace-*
Eph. 2.14. *maker*, but our *Peace*; *He is our Peace that hath made both one:* He is not only a *Bride-groom*, but our *Bridegroom*; my *Beloved is mine*, not only a *Physician*, but our *Physician*;
Psa. 23.1. and not only a *Shepherd*, but our *Shepherd*; *The Lord is my Shepherd*, yea, and our King, our Priest, our Prophet; he is our *Righteousness*, our *Strength*, our *Food*, our *Cloaths*, our *Foun-*
1 Cor. 1. 30. *dation*; *who of God is made to us Wisdom and Righteousness, Sanctification and Redemption.* In a word, Christ in this Covenant is all in
Col. 3.11. all; *Where there is neither* Greek *nor* Jew, *Circumcision nor Uncircumcision*, Barbarian, Scythian, *Bond nor Free, but Christ is all and in all.*

The Holy Spirit is given.

Thirdly, The next great Gift that is given in this Covenant, is the Holy Ghost, *Isa.* 59. 21. the Holy Spirit is given to unite us to Christ, to quicken us, to illuminate our Minds, and to renovate our Soul, to be our Guide, our Comforter, and to dwell in us for ever, and to seal all Covenant Blessings to us.

All Grace is given in the Covenant.
Eph. 4.8.

Fourthly, All Grace is given in this Covenant, Faith, Repentance, a pure Heart, Love, Hope, Humility, Patience, Charity, Temperance, Meekness, *&c. But to every one of us is given Grace according to the measure of the Gift of Christ*; and not only Grace, but all Spiritual Gifts also, yea, Sanctified Gifts; thus many great Gifts are given.

Fifthly, Consider what other *Grand Blessings* and *Priviledges*, are also given and granted by vertue of this Covenant, *viz.* (1.) *Adoption, to as many as received him to them gave*

be

he power to become the Sons of God. (2.) *Righteouſneſs and Juſtification* from all things. (3.) Sanctification. (4.) Pardon of all Sins, and that for ever, and not only forgiven for ever, but they alſo are forgotten for ever. (5.)Peace. (6.) Communion with the Father and the Son (7.) Godly Zeal. (8.) Spiritual Strength and Courage. (9.) All Ordinances are given, yea, *Fat and Green Paſtures*, *Bread and Water of Life.* (10.) The Miniſters of Chriſt are given; *Whether* Paul, *or Apoſtles*, *or* Cephas, *or the World*, *or Life*, *or Death*, *or things preſent*, *or things to come*, *all is yours*, *and ye are Chriſt's*, *and Chriſt is God's*: They have a Right and Title to all things that are good. (11.) All the Promiſes of God, are given in the Covenant; *Whereby are given to us exceeding great and precious Promiſes*: Promiſes that ſuit every State and Condition that we are, or may be in; great as to their Quantity, and precious as to their Quality; *All the Promiſes of God are in him, yea, and in him, Amen, unto the Glory of God the Father.* Moreover, all Goſpel Ordinances are given. (12.) Yea, a Right to Eternal Life alſo is given and granted to all in this Covenant, even a Crown of Glory that fadeth not away; a Kingdom, a Crown, and a Throne is given; *To him will I grant to ſit with me in my Throne.* (13.) Final Perſeverance is given by this Covenant. Laſtly, A Free Trade to Heaven is granted, *or free acceſs to the Father*: But to this I ſhall more largely and diſtinctly ſpeak at another time.

Miniſters given in the Covenant. 1 *Cor.* 3. 22, 23.

All the Prromiſes given. 2 *Pet.* 1. 4.

2 *Cor.* 1. 20.

Eternal Life is given.

Rev. 3. 21.

Free acceſs to God granted in the Covenant.

O ſtand

O ſtand and Wonder! O what Gifts, Grants, Bleſſings and Priviledges are procured in the Covenant of Peace? Happy are they that are taken into it: But I ſhall go no farther at this time.

SERMON XII.

Shewing that as God in the Covenant of Peace is our God, ſo we alſo are his People, opening what this denotes; *i. e.* our being God's People. (2.) How this appears to be a Covenant Priviledge. And (3.) Alſo what a Wonderful Bleſſing it is.

ISA. Liv. x.

Neither ſhall the Covenant of my Peace be removed, ſaith the Lord that hath mercy on thee.

THE laſt Day I ſhewed you what wonderful Gifts, Grants, Bleſſings, and Priviledges are contained in the Covenant of Peace; particularly, that *God gives himſelf, and his Son Jeſus Chriſt* to all that are brought into it; he has promiſed to be our God, *&c.* But to proceed. There

There is yet one great Bleſſing, which is included in the former, *viz.* That as God gives himſelf to be our God, ſo he hath promiſed *we ſhall be his People*; this Grant and Priviledge is in the Covenant; *And I will be their God, and they ſhall be my People*, compared with Heb. 8. 10. *And I will be a God to them, and they ſhall be a People unto me.*

Believers are God's People by Virtue of the Covenant of Peace. Jer. 31. 33.

Firſt, Let me by way of premiſe Note here four or five Things.

Five things premiſed.

1. That this is a moſt gracious, high, and ſublime Priviledge, (*viz.*) God to be our God is the firſt; and this is comprehended in it alſo as the ſecond, and next in order to be eſteemed by us, *i. e.* we ſhall be his People.

2. That this is granted only as an Act of God's Free Grace and Sovereign Goodneſs, through Jeſus Chriſt: Brethren, it is not upon Condition of our doing this or that, that we procure this Bleſſing 'tis not, as the Promiſe run to the People of *Iſrael* under the *firſt Covenant*: But 'tis an abſolute Promiſe if there is any ſuch in all the Word of God; *I will be your God, and you ſhall be my People.* Men nor Devils, Ungodly Relations, our own evil Hearts, nor our great Unworthineſs ſhall ever hinder us from being God's People.

3. That God's giving himſelf to us, is the Spring, the Cauſe and Reaſon why we become his People; we have not God, Chriſt, and the Holy Spirit, becauſe we are Believers, or Penitent Perſons, but he firſt gives himſelf his Spirit, &c. 'God firſt gives himſelf in 'working of Faith (ſaith *Reverend Cotton*) be-

Cotton *on the Cov.* p. 55.

'fore Faith can be there. Therefore Faith is
Gal.5.22. called, *The Fruit of the Spirit*; Man is paſſive in Regeneration, or in God's infuſing the firſt Principle, Root, or Habit of Faith, and of all Grace in him.

4. This implies, that we were once not actually God's People (notwithſtanding the Deſign and Purpoſe of Grace that was in his
Rom.9.25. Heart concerning us;) *I will call them my People, which were not my People; and her Beloved, that was not Beloved*;
Hoſ.2.33. that is, that were not actually his People, nor own'd and acknowledged ſo to be, we loſt this Relation to God by the Fall: when God ceaſed to be our God, by way of Special intereſt, we ceaſed to be his People.

5. *They ſhall be my People*; this denotes the certainty of their Special Vocation, and of our being his People for ever; *He ſhall ſee his Seed, all that the Father hath given to me ſhall come unto me*; that is, they ſhall believe in me, &c. Now in ſpeaking unto this Promiſe, Grant, and Priviledge.

1. *I ſhall firſt ſhew you in what Reſpect, or Conſideration we may be ſaid to be God's People.*

2. *Shew you what kind of People God's Covenant People are; I mean ſuch that are actually owned to be his People.*

3. *Shew you what a great Bleſſing this is.*

4. Apply both theſe great Priviledges together.

I ſhall wave ſeveral Acceptations, by which a People may be called God's People, that

I

I may directly come to the Buſineſs in Hand.

1. We may be ſaid to be God's People, and he our God *decretively*, or by virtue of God's Eternal Election; God choſe Chriſt as our Head, and all the Elect in him: See our Lord's Words; *Other Sheep have I that are not of this Fold, them I muſt bring:* He calls them his Sheep, and yet then they were ungodly and unbelieving ones: So he ſaid to *Paul, I have much People in this City*; they were his People *decretively*, tho not *actually* his at that time. *How we may be ſaid to be the People of God.* Joh. 10. 16. Act. 18. 10.

2. The Elect were God's People Fœderally, or by virtue of that Holy Covenant made betwixt the Father and the Son (as I hinted before) and now that this Relation alſo ariſes from thoſe Covenant Tranſactions, is moſt evident; for Jeſus Chriſt ſtruck Hands with the Father, in behalf of all God's Elect, to procure this Priviledge: But a little further to open this, pray conſider that there is a Fœderal Union and Relation, as when the Father of a *Young Man*, and the Father, or *Guardian* of a *Young Damſel* ſhall mutually agree and Covenant, that they two ſhall be Man and Wife; even thus God the Father and God the Son Agreed and Covenanted in behalf of all the Elect: Chriſt was, as I may ſay, their *Guardian*, yea, and alſo he Covenanted to Eſpouſe and Marry them to himſelf for ever; and God the Father gave the Elect to Chriſt in this Covenant. Moreover, herein he had the advantage of others; for may be ſuch a

Young Man, as before mentioned, might not Love the Perſon his Father Covenanted with her Guardian to be his Wife, or he might not be able to obtain her Affections, but Chriſt's Love was ſet upon his intended Spouſe from everlaſting, and alſo he knew how to gain our Love, and unite our Hearts to himſelf, and that *by ſheding his Love abroad in our Hearts by the Holy Ghoſt*, Rom. 5.5. The Love of Chriſt, hath in it a Phyſical Operation.

And thus, my Brethren, by Covenant, and the free *donation* of the Father, we become God's People, or in a remote ſenſe, were thus brought into this Bleſſed Relation to him;

Joh. 17.6. *Thine they were* (that is, by Election) *and thou gaveſt them me.*

Verſ. 9. Again he ſaith, *I pray not for the World, but for them that thou haſt given me, for they are thine.*

4. The Elect are God's People by virtue of Chriſt's Purchaſe, he bought them with his

1 *Cor.* 6. 19, 20. own Blood; *Ye are not your own, for you are bought with a price*, &c. and it was that they might be a *peculiar People* unto God: Hence

Tit. 2. 14. the Apoſtle ſaith, *Who gave himſelf for us, that he might redeem us from all Iniquity, and purifie unto himſelf a peculiar People zealous of Good Works*; or a famous or principal People, as the *Greek* Word renders it. Without this Price had been laid down, we had never been brought into this Relation unto God.

5. They are God's People by *Renovation*, or *Regeneration*, *Of his own Will begat he us by the Word of Truth.*

6. By

6. By Conqueſt alſo Believers are brought into this Relation, God hath ſubdued them unto himſelf, he has by his Victorious Grace overcome them, and this way they are made his *Liege People*, and he becomes their God and Soveraign, as having *reſcued* them out of the Hands of Sin and Satan, thoſe cruel Tyrants, whoſe Slaves, Subjects, and Servants they were before: Chriſt has ſet them *free*, or made them a free People *indeed*, to and for himſelf. *Cant.*6.5. *Rev.*17.14 *Joh.*8.34. *Rom.*6.16. *Joh.*8.36.

7. The Elect are actually the Lord's People, by the in-dwelling of the Holy Spirit, or by virtue of their *Myſtical Union* with Chriſt by the Spirit, which is the Bond of this Union on Chriſt's part; and by this means we come to choſe Jeſus Chriſt as the only Object of our Affection, and Bleſſed Bridegroom of our Souls; and alſo hereby we take God to be our God, and thus we are actually and perſonally brought into this Relation to him, in which ſenſe, and in reſpect of theſe and the two laſt things mentioned, we were not his People before; for notwithſtanding the Covenant Agreement of Parents, or a Marriage by *Proxy*, betwixt great Perſons, yet they muſt after that actually and perſonally be Married together, before they can injoy each other, or properly be ſaid to be Man and Wife: And ſo, my Brethren, it is here, for notwithſtanding the *Decree* and *Purpoſe* of God, and his eternal *Compact* and *Donation*; and alſo notwithſtanding the *Purchaſe* of Chriſt, yet till by the Spirit we are united to Chriſt, and do believe in

him, close in and imbrace him, and enter into an actual Covenant with God in and by Jesus Christ, we cannot be said to be properly God's People; for before this we were the *Eph.* 2.3. *Children of Wrath*, and the Slaves of Sin and Satan: But so much to the first thing proposed.

What a kind of People the People of God are.

Secondly, I shall endeavour to shew you what a kind of People these are that are thus brought into Covenant with God.

I. *They that are God's peculiar People, have renounced all other Lords* from having any claim to them, or interest in them.

1. They have broke that Covenant which they had made with Sin, that Union is dissolved, their Love to Sin is gone for ever; I do not say the Being of Sin in them is gone; no, Sin will be in their Hearts, and in their Conversations too, but it is not in their Affections; they approve not of it, they regard it *Rom.* 7 15. not; *The Evil which I hate, that do I*, saith *Psal.* 119. *Paul*; *I hate vain Thoughts*, saith *David*; to 113. love Sin is worse than to commit it, and to hate Sin is better than to leave it; a Good Man may commit Sin, and yet loath it, and a wicked Man may leave Sin and yet love it; *Ye that love the Lord hate Evil*: Ye do so, or else you are none of God's People, *i. e.* it is your Character, and also your Duty.

2. *They have renounced the Love of this World*, they are dead, nay, *Crucified to the World*, they that are God's peculiar People have not only Crucified the Flesh, or are become dead to Sin, *Gal.* 6.14. but have Crucified the World also; *But God forbid*

forbid that I ſhould Glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the World is Crucified unto me, and I unto the World. The World careth not for them, and they care not for the World, they are dead to the Honours, Pleaſures, and Riches of the World; *Moſes* contemned all the Glory of *Pharaoh*'s Court, yea, all the Pleaſures of Sin and Riches of *Egypt*; and ſo do all God's ſincere People contemn this *World: If any Man love the World, the love of the Father is not in him.* 1 *Joh.* 2. 15.

3. They that are God's *peculiar People*, are *become dead to the Law*, to that cruel Husband, and to all their own Righteouſneſs, *accounting it but Dung*, or a dead Carkaſe, or *Dogs-meat* in compariſon of Chriſt; *Ye alſo are become dead to the Law by the Body of Chriſt*, &c. The Union with that Husband is diſſolved, they ſeek not Life and Juſtification by the Law, or are not in love with Self-Righteouſneſs, but dead to it, whilſt others make an Idol of it, and truſt in it. *Phil.* 3. 8. 9 *Rom.* 7. 4.

4. They have renounced themſelves alſo, and confeſs they are not their own, but that their Souls, their Bodies, their Subſtance, their Graces, their Gifts, their Time, their Strength, their Lips, and their Lives are all the Lord's, and for him; for as all that God hath which is communicable is theirs, or freely imparted to them, and for them; ſo all they are and have, they account it is the Lord's, they being but only Stewards of all they have and do poſſeſs: Shall ſuch think that they are the Lord's who live to themſelves, ſeek themſelves, or only

bring forth Fruit (like *empty Vines*) to themselves? No, they that are the Lord's People, esteem all they have to be his, and for his Service, and are willing to render it up to him when he calls for it. Nay, *they have given God their Hearts*, not their Lips only, or their Tongues, nor their Ears, nor their Substance, but their Hearts also; *My Son give me thy Heart.* God complains of some that drew near to him with their Lips, and sate before him as his People sate, and *with their Tongues shewed much kindness, but* (saith he) *their Hearts went after their Covetousness*, after the World, these God's Soul abhors, and he will not own them to be his People: Some give their Hearts to Pleasures, to *strange Women*, and to Vanity, and to meer Folly, and others give their Hearts to Riches, but God's Covenant-People give their Hearts to him, not a part of the Heart, but their whole Heart; they love the Lord their God with all *their Hearts, with all their Souls, and with all their Strength*: Others have their Hearts divided between God and the World, between God and their Lusts; but such that love not God with their whole Heart, hate him, for the lesser Love is accounted Hatred in Scripture.

Prov. 23. 26.

Ezek. 33. 31.

II. They that are God's peculiar Covenant-People, *are Begotten and Born of God*, for they this way (as you heard) become his Children; there are none, my Brethren, that are the Lord's People by Adoption, but they are his also by Regeneration; they have his Image formed

formed in them, they are like to their Father in Holineſs, Heavenlineſs, in Humility, Mercy, Meekneſs, Love, Goodneſs, Charity, *&c.* they partake of the Divine Nature, every one reſembles the Son or Daughter of a King; *Then ſaid he unto* Zeba *and* Zalmunna, *What manner of Men were they whom ye ſlew at* Tabor? *And they anſwered, As thou art, ſo were they, each one reſembled the Children of a King:* They are nobly deſcended, they have ſublime Spirits, Holy Hearts, Deſires, Aims and Ends in all they do; they are not meer Dunghil-Rakers, like the Men of the World, but far excel all others; *The Righteous is more excellent than his Neighbour*, he has an excellent Spirit, Life, and Principles in him.

2 *Pet.* 1. 4.

Judg. 8. 18.

Prov. 12. 26.

III. They that are God's Covenant-People, *Truſt in him* as their God, as well as Love him as their God; all People truſt in their God, tho it be a God of Gold, or Silver; a Worldly Man's ſtrong Confidence is his Wealth, he makes Gold his Hope: So they that have God to be their God, truſt in him, depend upon him; *They that know thy Name, will put their Truſt in thee:* They truſt in the True and Living God, God is their Hope their Confidence, they rely upon his Power, his Mercy, his Love, his Faithfulneſs, his Covenant, and on his Bleſſed Promiſes, and this at all times, in Afflictions, Deſertion, Temptations, *&c.* and when called to any hard Service: in Proſperity, and in Adverſity, in times of Want and Neceſſities, and in Times of Fulneſs; in Life, and alſo at the Hour of Death: This tends

Pſal. 9. 10.

tends, my Brethren, to the Glory of God, and by this they ſhew what a value and eſteem they put upon God. How often does *David* ſay, he truſted in the Lord, and becauſe God
*Pſal.*25.2. was his God, *O my God, I truſt in thee.* *Job*
Job 13.15. ſays, *Tho he ſlay me, yet will I truſt in him:* Tho they ſee not, feel not, or have no ſenſible Comfort, or Relief, yet can and will truſt in
*Iſa.*40.10. God, tho God hides his Face, or they *walk in Darkneſs, and have no Light.*

IV. *God's peculiar People highly love, value, and prize the Lord Jeſus Chriſt:* They can ſay
*Pſ.*73.25. with *David, Whom have I in Heaven but thee?*
*Pſal.*34.8. *Neither is there any on Earth that I deſire beſides thee.* They have taſted how good the Lord is,
*Cant.*5.10 and beholding his Beauty can ſay, *He is the chiefeſt among Ten Thouſand*; they live upon Chriſt, fetch all their Comfort, and Hope of Salvation from him, and rejoyce in him alone;
Phil. 3. 3. *Serving God in Spirit, and have no Confidence in the Fleſh.* Moreover, when they have done all things that Chriſt hath commanded, they look upon themſelves Unprofitable Servants, they live in him, to him, and by him; their living in him ſhews Chriſt is their Life, their living to him ſhews Chriſt is their ultimate End, their living by him ſhews Chriſt is their Strength; they receive the Spirit, and ſo live in the Spirit, and walk in the Spirit; they bring up the bottom of their Lives to the top of their Light, they do not only know what is to be done, but do what they know; the Darkneſs of Carnal Profeſſors will be the blackeſt, becauſe their Light ſeemed to be the cleareſt,

but

but theſe are better inwardly in ſubſtance, than outwardly in appearance; in a word, they are as much in love with the Imployment of Holineſs, as with the Injoyment of Happineſs, or to be Holy here, as well as Happy hereafter, or to live to God on Earth, as well as with him in Heaven.

V. *God's* Covenant-People aſcribe all the Glory to him, and take all the Shame to themſelves; *Both Riches and Honour come of thee; the Power, the Glory, and the Victory is thine, and of thine own have I given thee.* *Luther* was contented to be counted a Devil, ſo that Chriſt might be exalted; others make their End their God, but theſe make their God their End: 'The Glory of God (ſaith one) 'ſhould be the *Golden-Butt* at which all our *Arrows of Duties are ſhot*; the only way to be Crown'd in Heaven, is to caſt our Crowns at Chriſt's Feet on Earth. 1 *Chron.* 29. 11. 13. 16.

VI. *God's* Covenant-People can ſay, there is nothing which they enjoy, that is of any worth, without God be injoyed with it: Therefore they know to want God is the greateſt Evil, and to enjoy God is the greateſt Good; if God be withdrawn, all their Comfort is gone; 'tis Day when we have him, but 'tis Night when we want him: What is Health and no God? Riches and no God? Pleaſures and no God, Honours and no God? Relations, Wives, Children, Friends, and no God? A little will do with God; nay, if we have nothing beſides him, we have enough, nay all; but if we have all other things and no intereſt in God, we have nothing. *Pſal.* 30. 5. *Hab.* 3. 17.

VII.

VII. *They that are God's peculiar People, are a Holy People*, a Heavenly People, a Humble
Isa.66.2. People; *To this Man will I look that is Poor and of a Contrite Heart, and that trembleth at my*
Jam. 4. 6. *Word. God resisteth the Proud, but giveth Grace*
1 Pet.1.16 *to the Humble——Be ye Holy for I am Holy.*
Ps.110.3. *My People shall be willing in the Day of my Power, in the Beauty of Holiness*, &c.

VIII. *They are an Obedient People*, they walk
Mich.4.5. in God's Ways and keep his Precepts; *For all People will walk every one of them in the Name of his God, and we will walk in the Name of the*
Job.15.14. *Lord our God for ever and ever.* They yield
Ps.119.6. Universal Obedience to God, or do whatsoever Christ says, and that too because they love him; and also they are constant in their Obedience, they keep God's Precepts always even to the end.

IX. They are an Upright People, a Sincere
Isa. 63. 8. People, Sincere in their Obedience; *Surely they are my People, Children that will not lie*; not Children of Deceit, or Falshood, but Faithful, and Upright in Heart: They are
Ps.111.1. called, *The Assembly of the Upright*; that is, Sincere Worshipers of God, Israelites *indeed, in whom is no Guile*, no Falshood, or no reigning Hypocrisie. Moreover, they are called,
Ps.112.2. *The Generation of the Upright*, Men of clean Hearts, and Undefiled in the way, or Perfect
Ps.119.1. ones, *i. e.* they want no Essential thing of True Christians.

X. *God's* Gospel Covenant-People are an
Acts 2 41. United People, being constituted or incorpo-
47. rated into a Church State, according to the Institu-

Inſtitution of Chriſt in the New Teſtament, being ſeparated from the World in *Worſhip*, and all *Evil Traditions*, *Cuſtoms*, &c. *Worſhiping God in Spirit and in Truth*, *giving themſelves up one to another*; keeping all the Ordinances of Chriſt *as they were once delivered to the Saints*, owning the Holy Scriptures to be the only *Rule of their Faith and Practice*, having regular and ordained Officers, *viz.* both Paſtors and Deacons, and walking in Love, and watching over one another as becometh Saints. Joh. 15. 19. 2 Cor. 6. 17 Rev. 18. 4. Joh. 12. 2. Joh. 4. 24. 2 Cor. 8. 5. 1 Cor. 11. 2 Joh. 20. 31. Joh. 5. 39. 2 Tim. 3. 16 1 Tim. 3. 2. 8. Eph. 4. 3. cap. 5. 1, 2.

XI. Laſtly, The peculiar People of God, love all the Children of God, even ſuch that differ from them in ſome things that are Circumſtantials, they love as Chriſt loves; *As they love him that begat, ſo they love them alſo* (and all them) *that are begotten of him: If God was your Father, you would love me, for I proceeded forth, and came from God* (ſaith our Saviour) he that loves the Father, will love the Child ſo far as he reſembleth the Father: *By this ſhall all Men know ye are my Diſciples if you love one another———He that loveth not his Brother, abideth in Death:* And this is a ſign that they are paſſed from Death to Life. Brethren, this Love is not in Word and in Tongue, but in Deed and in Truth alſo: How doth it appear you love your Wife, your Children? Even ſo let it appear you love all the People of God, *i. e.* let nothing be too dear to part with for their ſakes, ſpeak well of them, and do much for them, and bear them always upon your Hearts, when you are at the Throne of 1 Joh. 5. 1. Joh. 8. 42. Joh. 13. 35. Joh. 3. 14.

of Grace: If you would approve your ſelves to be God's People, this being ſo, what ſhall we think then of him that hates any one of the Children of God, or bears Malice in his Heart againſt him, and reproaches him.

What a great Bleſſing it is to be God's People.

Thirdly, *I ſhall ſhew you what a great Bleſſing and Priviledge this is.*

1 *Joh.* 3. 1. 1. Can there be a greater Priviledge than to be made God's own peculiar People? For hereby God is their Father, and they his Children. (1.) He loves them as his Children. (2.) He Feeds them as his Children. (3.) He Cloaths them as his Children. (4.) He Teaches them as his Children. (5.) He Pities them as his Children, *Iſa.* 63. 9, 10. (6.) He Guides, Leads, and Protecteth them as his Children. (7.) He Chaſtens them in Love as his Children, *Heb.* 12 5, 6, 7. (8.) And lays up for them alſo as his own Children; *If Children*

Rom. 8. 17. *then Heirs, Heirs of God, and joynt Heirs with Chriſt*———

O! what an Honour is it to be the Sons and Daughters of God? 2 *Cor.* 6. 16. Of the Great God, the King of Heaven and Earth? Nay, to be Begotten and Born of him, *Joh.* 1. 12, 13.

2. They have the Priviledge to dwell in his Houſe; nay, to dwell with God, and to walk with God, and to have Communion with him, 1 *Joh.* 3. Moreover,

3. Their Enemies are God's Enemies, and their Friends are God's Friends, the Angels that are God's Servants, are their Servants,

Heb. 1. 14. and are *ſent to Miniſter unto them*, &c.

4. They are Eſpouſed by Jeſus Chriſt; they are

are the Jewels of his Heart, *Mal.* 3.17. or his chiefeſt Treaſure.

5. God will never leave them, nor forſake them. And,

6. *All things ſhall work together for their good.* *Rom.*8.28.

7. And he will Crown them at laſt with Glory and Immortality.

Queſtion. *What Aſſurance hath God given that they ſhall be his People for ever?*

1 *Anſw.* Becauſe his Love is Eternal, or Unchangable, his Love is their Security; nothing can ſeparate them from the Love of God which is in Jeſus Chriſt our Lord. *Jer.*31.3.

2. The Decree and eternal Election of God, is their Security. *Rom.*8.39.

3. Becauſe the Mercy of God, which is in Jeſus Chriſt our Lord, endureth for ever. *Pſal.*52.1.

4. Becauſe the Goodneſs of God indureth alſo for ever. *Pſal.*52.1.

5. Becauſe his Covenant and Faithfulneſs can never fail, in which they are made his People. *Iſa.* 54. 9, 10.

6. Becauſe he hath put his fear into their Hearts, that they ſhall not depart from him. *Jer.*32.40.

7. The Promiſe and Oath of God, is their Security. *Heb.*6.18, 19.

8. They are Juſtified and Pardoned for ever. *Rom.* 8. 30, 31.

9. Chriſt's Suretiſhip is their Security, they are put into his Hand, and none can pluck them out: (Theſe Things have been fully opened already as you have heard.) *Joh.*10.28.

10. The Death, Reſurrection, Aſcention, and Interceſſion of Jeſus Chriſt, is their Security. *Rom.*8.34.

11. Their

Joh. 17. 20,21,22. 11. Their Union with Christ, which is an undissolvable Union, is their Security.

12. The Inhabitation of the Holy Ghost is their Security, it remains, and shall remain in all true Believers for ever; they have it as a Principle of eternal Life; and as an *Earnest*, *Witness*, *Pledge*, and *Seal* of Glory to come unto them.

Joh. 14. 17. 23.

APPLICATION.

Infer. O the Wonder of Divine Goodness! How amazingly doth it flow forth in this Covenant to sinful Mankind? (As one Notes) Herein we may see the Scheme and Model of his Thoughts, the Method of his Councils, and Treaties of Man's Recovery: Behold the Motions of his Goodness in its descent to Earth, and ascent to Heaven, carrying at last the Creature with it, to the wearing a Crown upon its Head: Here is a Medicine provided before the Disease, a Pardon for Traitors before the Rebellion broke out.

Charnock.

2. We infer from hence, That the *Christian* Religion, Revealed Religion, excels all Religions, in that it shews the way of Peace with God.

3. What greater Demonstrations of Love, of Infinite Love could God give? What give himself to us? What hath he more, all Happiness is comprehended in God?

4. Behold the Excellency of Faith, as it applies Christ, and takes hold of him, and gives Peace to a Poor, Troubled, and Wounded Spirit;

Spirit; and alſo ſee what ſure footing, and firm foundation there is for Faith in this Covenant.

5. Moreover, from hence you may ſee the ſtrength and ſufficiency of Chriſt in all the Concerns of his Mediation, together with his Excellencies; How precious is he who is made all in all things to us?

6. *Reproof.* But how doth this reprehend their Folly and Ignorance, who affirm that Believers, yea, Juſtified Perſons, may finally and totally fall away and periſh? How are ſuch here detected?

Terror. It may alſo be for Terror to ſuch, who think they are God's People, and yet are Unbelieving, and Prophane Perſons, they glory *they are Chriſtians*, born of *Chriſtian* Parents; nay, *Proteſtants*, and know the Articles of their Religion (and were Baptized, as they call Sprinkling) but are *Swearers*, *Drunkards*, *Unclean Perſons*, *Proud*, and *Covetous ones*, &c. Alas, what will their Religion ſignifie? You hear who are God's People, and what kind of People they are.

7. It alſo ſhews you the Neceſſity of Regeneration and Union with Chriſt, and that you muſt renounce all for his ſake, that was once gain to you, or you muſt periſh for ever. *Phil.* 3. 7, 8, 9.

8. Laſtly, What Comfort is here for all drooping Believers, weak in Faith? What in Covenant with God, and yet fear? What are you put into Chriſt's Hand, and yet doubt? Has God given you ſuch Security that your Perſons are accepted, your Sins pardoned for

ever, and yet hang down your Heads? All is yours, whether you know it or not; God is yours, Christ is yours, Pardon is yours, Peace is yours, Strength in Weakness is yours, Succour in Temptation, *&c.* Life is yours, Death is yours, *i. e.* for your good, Death that is so great an Evil, and so dreaded by the Wicked, is yours——that is your great Gain, yea, a mighty Blessing to you: Bread is yours, Bread for your Souls, and Bread for your Bodies, even all that God sees good for you, is yours.

SERMON XIII.

Shewing what a Glorious Trade is opened to Heaven for poor Sinners by the Covenant of Peace.

ISA. Liv. x.

Neither shall the Covenant of my Peace be removed, saith the Lord that hath mercy on thee.

Doct. *THAT there is a Covenant of Peace, made or agreed on, and stands firm in the behalf of all God's Elect.*

I Am upon the *Fourth General Head of Discourse*; *Namely*, to shew you what is given

ven, granted, or vouchſafed to all thoſe that are brought into Covenant with God.

I have paſſed through an *Induction of twelve* Particulars, upon this account.

Thirteenthly, The laſt Priviledge, or Bleſſing that is hereby procured and granted, which I ſhall ſpeak to now, is that of a *Free Trade to Heaven*: This, you know, is one of the great and chiefeſt Bleſſings that follows a Peace made between Princes and States on Earth.

A Free Trade is opened by the Covenant of Peace.

I. *War ſtops up*, or *interrupteth all Trade* and Commerce betwixt thoſe Kingdoms and States that are at War one with another, (the ſad and bitter Effects of this we in this Nation have lately felt, by means of the *late War*, which now is happily ended;) even ſo, my Brethren, all Spiritual Trade and Commerce betwixt God and Man, was ſtop'd, and utterly interrupted by that fearful War, which was occaſioned by our Sin and Rebellion againſt God in the firſt *Adam*; *The Flaming Sword that turned every way*, was a Token of this: Poor Man could not now make any approach to God, no Trading to Heaven any more for Mankind, until his Peace is made, or procured.

What is meant by the interruption of our Trading with God.

1. God will not admit Sinners to receive any of his Special, Spiritual, Saving, and Soul-inriching Commodities, tho through his great Bounty and Goodneſs he doth give forth common Gifts, or Earthly good things to his Enemies.

2. Nor will God receive of Man any thing that he hath, or can do, or offer to him, until

his Peace is made, and his Perſon accepted in his ſight, for Sinners Hearts being departed from God, their very Prayers, and all their Services are Abomination unto him, and hateful in his Sight: So that all ways of Bleſſed Intercourſe betwixt God and Man, were ſtoped up, and the Streams of that River, by which all Spiritual Bleſſings muſt come to them, are ſtayed, *viz.* the Holy Spirit: beſides *Thieves*, *Pyrats*, and *Robbers* were let out upon them, I mean *Satan*, and all the Powers of Darkneſs; and thus was Mankind brought to utter Beggery, for all their original Riches, or Righteouſneſs, and Bleſſed Treaſure was utterly conſumed by means of that firſt Act of Rebellion; nor was there any ways left to Mankind to get one Penny to help or relieve themſelves in their Neceſſity.

Rev 22. 1.

But no ſooner was there News brought of this Covenant of Peace, or it was publiſhed to our firſt Parents in that Promiſe; *The Seed of the Woman ſhall bruiſe the Serpent's Head.*

But there was a Free Trade opened again for all Believers, tho it was then but darkly diſcovered. Now in ſpeaking unto this great Grant, Bleſſing, and Priviledge, I ſhall endeavour to do four things.

1. *Shew you what I mean by this Free and Open Trade to Heaven.*

2. *Prove that this Priviledge is granted as the Effects of the Covenant of Peace.*

3. *Shew you that this is the beſt Trade or Traffick in all the Earth,* viz. *our Spiritual Trading to Heaven by Jeſus Chriſt.*

4. *Apply it.*

1. By

1. By this Trade or Traffick to Heaven, I mean, our free Intercourſe or Acceſs to the Father. *What is meant by our Trade and Traffick to Heaven.*

2. God's free and kind diſtribution, or giving forth the beſt of Heaven unto us, when we come or approach unto him by Jeſus Chriſt, or *in this new and living way*, and that to the inriching of our Souls; not only, my Brethren, barely to ſupply our Wants, and pinching Neceſſities, but alſo to the making of us very Rich and Great.

3. I mean by it, God's Gracious Acceptance of our Perſons, Duties, and all our Holy and Spiritual Performances, or Services, which is no ſmall Favour and Bleſſing, but one of the greateſt we can partake of; for this muſt always be premiſed, that God will never accept of any Man's Duties, till he firſt accepteth of his Perſon; for thus he firſt accepts of *Abel*; that is, of his Perſon, *The Lord had a Reſpect unto* Abel, *and to his Offering*; he offered his Offering in Faith, he was a Believer, and God accepted of his Perſon in Chriſt, and ſo he doth of the Perſons of all True Believers, *Wherein he hath made us accepted in the Beloved*-- in whom we are united and made Members of his Body, and it is in him that God looks upon us. *Gen.*4.4. *Heb.*11.4. *Eph.*1.6.

Secondly, I ſhall endeavour to prove, that this Trade, or Bleſſing of free Acceſs unto God, is the Effects of the Peace made by Jeſus Chriſt. *This Trade the effects of our Peace.*

1. The *Navigable River*, by which we Trade to Heaven, by virtue of this Peace, is opened, *viz.* the Holy Spirit is poured forth; This is that

Pſal.46.4. *River that makes glad the City of God*, &c. and this it doth not only, in that it ſupplies God's People, or his Holy City with Water to drink, (which is indeed Water of Life) but alſo in that it is by it we Trade to Heaven, all our Spiritual Trade and Traffick, is in and through this River; Our Trade, my Brethren, is a Trade of Merchandiſe——*For the Merchandiſe of it, is better than the Merchandiſe of Silver, and the Gain thereof than fine Gold.* Now this River *proceeds from the Throne of God, and the Lamb*, and that this River is opened by the Sacrifice of Chriſt, or by that Peace he hath made: See *Acts* 2. 31. This *Jeſus hath God raiſed up, whereof we are all Witneſſes——Therefore being by the Right Hand of God exalted, and having received of the Father, the Promiſe of the Holy Ghoſt, he hath ſhed forth this, which ye now ſee and hear*, Verſ. 32.

The Saints Trade is in and by the River, i.e. *the Holy Spirit ſo called.*

Pro.3.14.

Rev.22.1.

Moreover, Jeſus Chriſt promiſed the Spirit to his Diſciples upon his Aſcention, and this Promiſe he graciouſly made good; *Therefore* (ſaith the Apoſtle) *being Juſtified by Faith, we have Peace with God through our Lord Jeſus Chriſt, by whom alſo we have acceſs by Faith into this Grace*, &c. Again he ſaith, *And came and Preached Peace to you that were a far off*, &c. *For through him we both have acceſs by one Spirit unto the Father*; that is, through the *Mediator* and *Peace-maker*, who hath reconciled us to God: We are now admitted or introduced into the preſence of the Father, and this with boldneſs; *In whom we have Boldneſs and Acceſs with Confidence, by the Faith of him*: And this

Rom.5.1,2

Eph.2.18.

Eph.3.12.

this not only in Prayer, but also in all Holy Fellowship, Commerce, and Heavenly Communion; *Having therefore, Brethren, Boldness to enter into the Holiest by the Blood of Jesus:* It was the Blood of Christ that opened this Trade, or procured this Access to Heaven for us, *By a new and living way, which he hath consecrated for us through the Veil, that is to say, his Flesh.* Hence our Blessed Lord saith, *I am the Way, no Man cometh to the Father but by me.* Except this River had been opened, we could never have Traded to Heaven, and that this is done by Jesus Christ, or by the Peace which he hath made, I have thus fully proved. Heb. 10. 19, 20. Joh. 14 6.

Thirdly, I shall shew you that this is the best Trade, or there is no Trade like unto it in all the World.

1. Because the Word of God declares it so to be; *The Merchandise hereof is better than the Merchandise of Silver, and the Gain thereof than fine Gold.* Now what Merchandise of this World, do Men account to excel that of Silver and fine Gold? But Spiritual Merchandise the great God declares, is better than these, or whatsoever else you can think, or speak of. Now this I shall further indeavour to make appear in this Method following. *What a Rich and Glorious Trade this Spiritual Trade is.*

1. *In respect of the Subject, these Merchandises enrich.*

2. *In respect of the Nature of the Things Traded in, or for.*

3. *In respect of that Blessed Correspondent, who manages all our Affairs in Heaven, and that makes us Returns of all we venture.*

4. *In reſpect of the Terms upon which we Trade.*

5. *I ſhall apply the whole*——I ſhall ſpeak briefly to each of theſe.

The Spiritual Trade inriches the Soul.

Firſt, The Subject that theſe Merchandiſes inrich is *the Soul*, the Precious and Immortal Soul of Man, which all other Trades and Merchandiſe cannot in the leaſt degree relieve the Wants of, much leſs inrich; but theſe Heavenly Merchandiſes doth this.

1. It is hereby the Soul of a Believer, or a Spiritual Merchant, comes to have God again; God to be his God, yea, a God in Covenant with him, and to be his Portion for ever (as you have heard.) 'Tis through Jeſus Chriſt, or by the Peace he hath made, that this Bleſſing is obtained; God is hereby our Father, and Chriſt is our Saviour, and the Spirit is our Sanctifier; whoſoever will venture out by Faith, and Trade in theſe Seas, or on this Voyage, ſhall obtain a ſure Intereſt in Chriſt, and in God through Jeſus Chriſt for ever.

2. Becauſe this Trade anſwers all the Ne-
Phil. 4. 19. ceſſities of the Soul, or all its Wants; *My God ſhall ſupply all your need, according to his Riches in Glory by Chriſt Jeſus:* Graciouſly, nay, Glorioully, or according to his own Fulneſs, or rich Mercy, or Riches in Glory. Nay,

3. Not only ſupply the Needs of our Souls, but theſe Merchandiſes tend to inrich the Soul with Grace; yea, with all Grace. This Trade, or this Merchandiſe, puts a Crown better than that of Gold on its Head, and Chains about its

its Neck; *They ſhall be an Ornament of Grace unto thy Head, and Chains about thy Neck.* This, my Brethren, makes the Soul amiable and honourable in the ſight of God, and all good Men; *A meek and quiet Spirit is in the ſight of God of great price.* No other Ornaments are of any worth in the eſteem of God, but are hateful to him when the Creature is lifted up with Pride thereby. What are the *Curled Locks*, and *Chains of Gold*, and *Gliſtering Robes* in the ſight of God? Poor *Lazarus* was far more lovely before his Eyes. Prov. 1. 19

This Trade inriches the Soul with choice Experiences.

4. Becauſe theſe Merchandiſes inrich the Soul with Choice and Bleſſed Experiences. Hence *David* ſaith, *The Law of thy Mouth, is better to me than Thouſands of Gold and Silver.* And again he ſaith (ſpeaking of his Experiences) *Thou haſt put Gladneſs into my Heart, more than in the time when their Corn and Wine encreaſed. One Day in thy Courts, is better than a Thouſand*——— And from hence it is that he cries out, *Whom have I in Heaven but thee? Neither is there any on Earth I deſire beſides thee.* Again, ſaith he, *O taſte and ſee how good the Lord is:* He is ſo Good, yea, ſo Precious, ſo Sweet in his Love and Favour, that I am not able to expreſs it, (as if he ſhould ſay) Therefore pray *taſte your ſelves*, and then by experience you will find it to be as I ſay: *Solomon* alſo found by experience, this was the beſt Trade; *Wiſdom is better than Gold, and to get Underſtanding, rather to be choſen than Silver*——— *Yea, better than Rubies; all things that may be deſired, are not to be compared to it.* Solomon had Pſ. 119. 72 Pſal. 4. 7. Pſ. 84. 10. Pſ. 73. 25. Pſal. 34. 8. Pro. 31. 29 Prov. 8. 11

had the experience of all other Things, he had Riches in abundance, Honours beyond all Men on Earth, and Pleasures of all sorts, and such *Wisdom* also, which no meer Man ever attained
Eccles. 1. 1 to, yet he cries out, *Vanity of Vanity, all things are Vanity:* Doubtless God might let him try the Nature of all Worldly good, or whatsoever the Heart of Man could desire, that by him all Men might know, even by his Experience, the emptiness and vanity of them; no Man ever decry'd the Vanity of all things under the Sun, more than he did——And in the close of all, by that experience he had, how doth he commend Spiritual Things, or the Merchandise of Wisdom, *i. e.* the Love and Favour of God in Christ, or our Lord Jesus Christ himself, whom he sets forth under the Name of Wisdom. Moreover, *Moses* chose rather to Trade in these rich and rare Commodities than in all the Treasures and Glories of *Egypt*, or of *Pharaoh*'s Court; nay, he
Heb. 11. 25, 26. *esteemed the Reproaches of Christ greater Riches*, or much better than all the Riches and Treasures of *Egypt, or all the Pleasures of Sin for a Season.* Also you may take *Paul*'s Experiences on this account: What says he? *But what things were Gain to me, those things I counted*
Phi. 3. 7, 8. *Loss for Christ; yea, doubtless I account all things but loss for the excellency of the Knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and do count them but Dung, that I may win Christ.* In his Judgment all things in comparison of Christ were but *as Dung*, or *Dogs-meat.* O! that every Soul that hears

hears me this Day, would but endeavour to play such a Game as *Paul* did, or get such Experiences as he had.

5. By this Trade also, the Soul is inriched with all the Promises of God, precious Promises, exceeding great and precious Promises; *Whereby are given unto us, exceeding great and precious Promises:* Whereby, that is through the Knowledge of God in Christ; *That by these ye may be Partakers of the Divine Nature.* Those Promises by which we partake of the Nature, or Image of God, must needs greatly inrich the Soul, it is by and through them we attain to an Impress of the Divine Nature, or Divine Qualities and Dispositions, as Knowledge, Righteousness, Mercy, Goodness, Holiness, *&c.* They are full Promises, suitable Promises, suited to every Condition, and seasonable Promises, and also sure and certain Promises. *This Trade inriches the Soul with Gods Promises.* 2 Pet. 1. 4.

6. Because this Trade inriches both the Soul and Body too, they that drive this Trade in a right manner shall have their vile Body changed and made in likeness to Christ's Glorious Body, and be Crowned with Glory for evermore. Phi. 3. 21.

7. This Trade, through Faith in Jesus Christ, gives the Soul full Satisfaction, it fills it with Joy and Comfort; for as hereby we come to have a likeness to God, so also to have Communion with God and Jesus Christ, it is therefore a most sweet and honourable Calling; it makes us happy while we live, and happy at Death also: Thus, in respect of the Subject, *With Satisfying and Soul-fatening Riches.*

these

these Merchandises do inrich, it appears it is the best Trade in all the Earth.

Secondly, This will further appear, by considering of the Nature of the things about which the Soul Spiritually Trades.

I. *They are Things of great Worth*, Riches, or of an Ineſtimable Value. This appears,

The Nature of Spiritual Things opended.

1. In reſpect of the great Price by which they were bought, which was the Blood of Jeſus Chriſt, they coſt an Infinite Sum of rich Treaſure, 1 *Pet.* 1. 18, 19. Who would not highly account of Things bought with ſuch a Price, and part with all things for them, as *Paul* did? The Merchant-Man ſold all he had, and bought the Pearl of great Price; *The Redemption of the Soul is precious*, &c. That which is moſt coſtly, is commonly moſt preferred. My Brethren, Jeſus Chriſt did not over-buy them, he never repented that he laid down ſo great a Price to purchaſe them for us. *O coſtly Ware!* (ſaith one) *O dear bought Goods! For which the Pearl of great Price went.* Will you not value thoſe things highly which the Son of God bought with his own Heart's Blood?

Pſ. 49. 8, 9.

2. *They are Heavenly Things*, Heavenly Riches: What are the Nature of all Earthly Things to Heavenly Things? Alas, God gives the Things of this World to his Enemies, to ſuch that hate him: What ſaid *Luther* of all the *Turkiſh Empire*, *It was but a Cruſt that God caſts to a Dog.* Brethren, we ſhall never fully know the Worth and Nature of Heavenly Things till we come to Heaven.

3. *They are Incorruptible Things*, (and Things that

that Thieves can't ſteal) and Things that corrupt not, periſh not, they are not the worſe for keeping, their Nature changes not, all other things periſh in the uſing; and as our Lord ſhews, *Moth and Ruſt corrupteth them:* But God is unchangable, and Chriſt is the *ſame Yeſterday to Day, and for ever: The Word of God is incorruptible, which liveth and abideth for ever.* 1 Pet. 1.23

4. *They are Unſearchable Riches,* no finding out perfectly either the Quality, or Quantity of this vaſt Mine of rich Treaſure, *To me who am leſs than the leaſt of all Saints, is this Grace given: That I ſhould Preach among the* Gentiles, *the Unſearchable Riches of Chriſt:* What are the *Spaniſh Gold Mines,* or the Riches of *Mexico* or *Potoſi,* to Chriſt's Riches. *Mines of Gold* may be exhauſted, or ſuch that have *thoſe Mines* may be poor, as the *Spaniard* is. Brethren, Millions of Millions live upon Chriſt, yet his Treaſure is full, the Riches of Chriſt are permanent, abiding Riches, *With me are durable Riches and Righteouſneſs.* Eph. 3.8. Pro. 8.18.

5. The Riches procured by this Covenant in this Trade, are not only Soul-ſatisfying, but alſo Soul-fatening Riches; *Eat that which is good, and let your Soul delight it ſelf in fatneſs:* Theſe were thoſe Riches that ſatisfied Divine Juſtice, and appeaſed Divine Wrath, and that quiets a guilty and wounded Conſcience; they fill the Soul, faten the Soul; *They ſhall be abundantly ſatisfied with the fatneſs of thy Houſe, and thou ſhalt make them drink of the Rivers of thy Pleaſures——They ſhall be fat and flouriſhing,* &c. Iſa. 55.2. Pſa. 36.8. Pſ. 92.14.

6 They

6. They are certain Riches, the Riches of
1 Tim. 6. 17. this World are called *Uncertain Riches, they make themselves Wings and fly away:* Besides, they will not avail in the Day of Wrath, they will stand in no stead then, nor any ways profit the Wretched Sinner at Death, nor in the
1 Tim. 4. 8. Judgment Day——*But Godliness is profitable for all things, 'tis great gain,* every ways profitable, at all times, in all States, and profitable to the Soul and Body too

7. The Things that Believers Trade in, are the best Things of Heaven, the best Things of *God*, he has no better Things to bestow, as you have heard, all good is comprehended in these Riches; and hence these Things are only given to his own People, to his Beloved ones, as a Pledge of his Eternal and Special Favour in Christ. What exceeds himself? His Son, his Spirit, his Love, his Grace, his Peace, Peace with God, Peace of Conscience, and Joy in the Holy Ghost, and Eternal Happiness in Heaven?

2 Cor. 4. 18 8. They are Eternal Things; *The Things that are seen are Temporal, but the Things that are not seen, they are Eternal.* These are Everlasting Wares, you shall carry them out of the
Joh. 15. 11. World with you; *These things have I spoken, that my Joy might remain in you, and that your Joy might be full.* O! what a Trade by this Peace is opened to Believers?

Who Believers Trade with, or is their Correspondent.

Thirdly, This is the best Trade in respect of our Blessed *Correspondent* whom we Trade with, or who manages all our Affairs at the Court of Heaven; namely, Jesus Christ.

I. Con-

I. Consider that the Father hath put the Management of all our Affairs into Christ's Hands as our great *Trustee*: Moreover every true Believer has committed himself and all his Concerns to Jesus Christ; *The Poor committeth himself unto thee.* Ps. 10. 14.

II. *Consider his Power*, he is the King of Heaven and Earth, *All Power is given to me in Heaven and Earth*, he is the Mighty God, this made *Paul* say, *For I know whom I have believed, and I am perswaded that he is able to keep that which I have committed unto him against that Day.* I have committed my self to him, my Soul to him, my Life and all I have, and hope to receive, to him; and I doubt not of his Power and Ability to keep it. Matth. 28. 18. 1 Tim. 1. 12.

III. *Consider of his Faithfulness*, other Correspondents oftentimes deceive and prove unfaithful Stewards, but Jesus Christ is Faithful, he never failed any one poor Soul that truly trusted in him; *God is Faithful*, and Christ is called, *A Faithful High Priest*, &c. Heb. 3. 1, 2

IV. *Consider of that great Price he gave for all those Things* which we Trade with him for: Moreover, and that he bought them for us, and has opened a Blessed and sure way of Conveyance of them; and besides, he hath obliged himself by Covenant to give them down to us as we need them.

V. *Consider of that Relation Believers stand in to him*, and of his Infinite Love and Affections to them; he Trades, or Intercedes for his Friends, (for such he ransomed with his own Blood) for his Spouse whom he hath betroathed to himself for ever.

VI.

What Returns Christ makes Believers.

VI. *Consider what Returns he makes*, some venture much, and that which is great in worth, but hardly sometimes have returns of the full intrinsical value again, but thus doth not Jesus Christ deal with us.

First, Christ makes great and vast Returns.

Christ makes great Returns. Isa. 61. 3.

1. *To appoint them that mourn in* Sion, *to give them Beauty for Ashes: Beauty*, especially Spiritual Beauty is a precious Thing, but what are *Ashes* worth? What are our *Duties?* Our *Fastings* and *Prayer* and *Humiliations?* Why, of no more worth then *a little Ashes?* Yet here is *Beauty returned* for *Ashes*; yea, Beauty on the Soul, Glorious Beauty!

2. *And the Oyl of Joy for Mourning*; we mourn and weep for our Sins; well, and pray what are a few Tears good for? Are these of any worth in themselves? No certainly: Yet Christ makes returns *of the Oyl of Joy* for this *Mourning*, or in lieu of these Tears, even the Holy Spirit which fills the Soul with Joy and Comfort.

3. *And the Garment of praise, for the Spirit of Heaviness*: Christ approves of Sadness of Heart that rises from that Sense we have of that Unworthiness that is in us, and of that Dishonour which is done to him; But how little Worth is there in this Heaviness, as in it self? But he returns *the Garment of praise*; *i. e.* he cloaths the Soul in Beautiful Garments; all these Expressions shew, that whatsoever we receive is in a way of Free Grace, and that there is no Worth in our Duties; and also

that

that Chriſt in a way of Grace, will make Bleſſed Returns: My Brethren, Rewards of meer Grace are far greater than thoſe of Debt, as I have often told you. But further.

4. *He that gives, or ventures a Cup of cold Water to a Diſciple, in the Name of a Diſciple, ſhall not loſe his Reward.* This is a ſmall thing indeed, yet here is a great Return for this, when given to a right Object, and to a right End; and if he that gives, or ventures a Cup of cold Water, has ſuch Returns, what ſhall he have that ventures his All, yea, his very Life? Matth. 10. 42.

5. *And every one that hath forſaken Houſes, or Brethren, or Siſters, or Father and Mother, or Wife, or Children, or Lands for my Name ſake, ſhall receive an hundred fold, now at this time—— and in the World to come Eternal Life.* An hundred fold is a wonderful Return, as when a Man that ventures one Pound to Sea, to *India*, or to any other place, and receives a Hundred Pounds in lieu of it, 'tis a mighty Return; but this is more in Quantity, and better in Quality, and that in this Life; an Hundred fold here, and a Crown of Glory in the Life to come: Who would not Trade with ſuch a Correſpondent, or not enter into ſuch a Calling? Will you not this Day become Spiritual Merchants? What do you ſay? Mark 10. 29, 30. Matth. 19. 29.

II. He will fill our Treaſures, and that *with Riches and Honours, yea, with durable Riches and Righteouſneſs: That I may cauſe them that love me to inherit Subſtance, and I will fill their Treaſures.* Prov. 8. 18, 19.

III. He hath promiſed to return Glory in Heaven, for Sufferings on Earth; *For I reckon the Sufferings of this preſent time not worthy to be compared with the Glory that ſhall be revealed in us:* Let us weigh one againſt the other, and ſee what a vaſt difference there is: *For our light Afflictions that are but for a moment, work for us a far more exceeding and eternal weight of Glory.*

Rom. 8. 18.

2 *Cor.* 4. 17.

But did I ſay theſe Returns are for what we venture? No, no; not for, but in venturing, in keeping Chriſt's Precepts, there is an exceeding great Reward: For all Returns are in a way of Free Grace, 'tis a Free Trade.

1. Without Money, and without Price, without Money or Monies worth. We Trade for nothing, receive nothing for what we had, or give for it as you have heard.

What buying denotes

'Tis true, *Buying* denotes our parting with ſomething that is our own, that we may have that we want: But what is ours which we muſt part with? Is it of any worth? We muſt (1.) Part with all our Sins, Evil Courſes, Evil Habits, and old Companions. (2.) With our old Hopes of Heaven. (3.) Our own Righteouſneſs in reſpect of Truſt and Dependance: And what is that but filthy Rags? We have nothing to part with but curſed Filth and Pollution.

2. Sirs, whatſoever you have which is good, it is his own; *Of thine own have we given thee,* ſaith *David.* 'Tis true, we muſt give him the Glory of our External and Internal Riches; Gifts, Grace, Righteouſneſs, but this is but to give him what is his own; *If thou art Righteous,*

Job 35 7.

what

what giveſt thou him? Or what receiveth he at thine Hand?

3. He gave us Grace from whence our *Tears of Sorrow proceeded:* Chriſt *Reaps* nothing but what he firſt *Sowed*; it was his Grace, his Spirit that broke our Hearts; it was his Spirit that created Faith, Love, Hope, Humility, *&c.* in us; we only Trade with Chriſt's Money.

Secondly, Chriſt makes ſure Returns, certain Returns. *Chriſt makes ſure Returns.*

1. *They that Sow in Tears, ſhall Reap in Joy.* Again he ſaith, *Your Labour ſhall not be in vain in the Lord.* *Pſ.* 126.5. *Gal.* 6.6.

2. Chriſt is our great Inſurer, he keeps an *Inſuring Office in Heaven*, and hath ingaged his Faithfulneſs and Holineſs to make us ſure and certain Returns; you ſhall *not go forth Weeping*, but he aſſures you that you *ſhall return Rejoycing, and bring your Sheaves with you.* *Pſ.* 126.6.

Thirdly, Jeſus Chriſt makes quick Returns.

1. Nay, we ſometimes meet with Returns (when 'tis in our Hearts to Trade with him) before we venture out in Trading; *Before they call, I will anſwer; and whilſt they are yet ſpeaking, I will hear.* *Chriſt makes quick Returns.* *Iſa.* 65.24.

Object. *But ſometimes we do not preſently receive what we ask of God in Chriſt's Name.*

1 *Anſ.* God anſwers us ſometimes, tho not in that manner, or in that thing we requeſt of him, yet he gives us that which he ſees is better for us.

2. He gives us always quickly, or *right early*, that is, when he ſees the *Fruit is ripe* and good

for us, or in the proper Seaſon; *Unripe Fruit* is not good, 'tis hurtful you know.

3. When we are fit to receive the Mercy deſired, and know how to improve it to his Glory and our Profit, then we ſhall have it; and would you have it ſooner?

4. He may forbear ſometimes to give us
Jam. 4.2. what we ask, becauſe we ask amiſs, or to try our Faith, Love, Patience, *&c.* but God muſt be Judge, and not we, of what is beſt for us, aud of the time when given to us alſo.

APPLICATION.

1. Bleſs Chriſt for the Covenant of Peace, upon the account it opens ſuch a happy Trade, or procures for us ſuch free acceſs to God.

2. We infer that Sinners are wofully blind, that ſo few will ſtudy this Trade, they will not Trade to Heaven, nor deal in Spiritual Things. (1.) *Satan* has blinded their Minds. And (2.) The World is got into their Hearts; they are for preſent Things, for ſenſual Things, ſenſual Pleaſures, Profits, Honours. (3.) They know not the way how to Trade, Chriſt is the Way, but they know him not; they will Trade in forbidden Goods, even with their own Money, *&c.* They think by their Tears, by their Repentance, by their own Faith, Righteouſneſs and Obedience, to procure all things they want, even both Juſtification, and Eternal Life.

3. Train up your Children in this Trade, labour to inſtruct them into the Knowledge of Jeſus

Jeſus Chriſt, bring them up in the Way that they ſhould go.

4. This alſo reproves ſuch that grow weary of this Holy Calling, or that decay, or waſte their Stock, and grow poorer and poorer every Day. (1.) The Price of Heavenly Commodities are fallen in their Eſteem, Prayer, Reading, Meditation, Chriſtian Converſe, Church Communion, Peace with God, and Peace of Conſcience too is but of little worth now with them. (2.) Their Faith is low, their Love to Chriſt, his Truth and People is decay'd, their heat of Zeal is gone. (3.) They are but little at Home, do not watch their own Hearts, or are more abroad to find faults in others, and ſpying the Moat that is in their Brother's Eye.

Queſt. *Can't Men Break, that follow this Trade?*

Anſw. Falſe Traders, falſe Profeſſors may; nay, will Break, and come to nothing. (1.) They Set up without a Stock; I mean, without true Saving Grace. (2.) They Trade with their own Money, or have Confidence in the Fleſh, and truſt in their own Strength, which had almoſt undone *Peter*. (3.) They are far in Debt, and ſee not the way of coming out; they do not ſee that all their Debts are paid by Jeſus Chriſt. (4.) They Trade not alone in Chriſt's Name, nor are they ſtrong in the Grace that is in Chriſt Jeſus. (5.) They look one way and Row another, look Heavenward, but their Hearts are Earthly. (6.) They prize Earthly Riches above Heavenly Things; ſo

There are ſome falſe Traders, & theſe will be undone, or Break, and come to nothing; but others can't Break

that 'tis no wonder if these Break, but no true Christian, I have proved, can ever Break, or be Undone.

5. Be exhorted to Trade for Heaven, and to buy of Christ; *Buy of me Gold tried in the Fire*, &c.——*Buy the Truth and Sell it not*: Do not only Cheapen his Wares, but resolve to buy: Do you not love Gold? O! Buy presently, you hear how, without Money: What, are all Things here free? And yet do you not like the Terms? Alas, Proud Man would fain pay for all he has, this Plague reigns amongst those of this Generation.

Rev. 3.18. *Pro.* 23.23

Directions to Trade to Heaven.

Directions to Trade to Heaven.

(1.) Trade with God by Christ, make use of this Blessed Correspondent, come to God by him, or you will get nothing, obtain nothing; *Hitherto you have ask'd nothing in my Name*; and therefore received no more. (2.) Know and be assured, that by the Peace Christ has made, you may freely Trade and come to God, but be sure see, that 'tis in Faith you come to him, or you will never speed; plead the absolute Promises. (3.) Observe the Motions of the Spirit, *Mariners* set out with the Wind and Tide, so must you, *The Wind blows where it listeth*: God's Spirit will not always strive with Men. (4.) Mind the Exchange-time, Merchants will not fail here: O! see you do not neglect God's Publick Worship; no, lose not one Opportunity, if it be possible; one Neglect in this case had almost ruined *Thomas*:

Joh. 3.8.

When

When Miniſters Preach, you ought to hear; nay, you muſt hear. (5.) Be ſure you keep up Cloſet Prayer, much of this Spiritual Trade lies in this Duty; alſo you muſt labour to pray in Faith, and alſo fervently, cold Prayers will never prevail with God. (6.) Keep up your Acquaintance with Jeſus Chriſt, you that are Believers ſee to this; and you that are Sinners ſee that you get Union with him, *Acquaint thy ſelf with him, and be at Peace, thereby good ſhall come to thee*; without Union there can be no Communion with Chriſt: Brethren, here is great Complaint of Badneſs of Trade, may be 'tis a Judgment, becauſe this Trade is ſlighted, or ſo much neglected: O! remember this is your general Calling, and it muſt have the perferance, whatever buſineſs is neglected, this muſt not: How did God blaſt the *Jews* in Trading, becauſe *his Houſe lay waſte?* They minded not this Trade. Alſo know the more you venture the greater Returns you will have, the more you do or ſuffer for Chriſt, the greater your Reward of Grace will be; *They that turn many to Righteouſneſs, ſhall ſhine as the Stars for evermore:* There are no doubt degrees of Glory in Heaven.

Job 22.21

Hag. 1.4.6

Dan. 12.3.

Queſt. *Who are Rich Traders, Rich* Chriſtians?

Anſw. All Believers are rich, yet ſome are richer than others, richer in Faith, Love, and Holineſs than others. (1.) They that can Truſt moſt, are rich Dealers, the Poor you know can't Truſt, they live upon their Labour, ſo ſome too much fetch their Comforts

from their livelineſs in Duties, and lively Frames, or from their own Labour, but this is not to live by Faith, but ſuch are rich that can Truſt, or Believe, tho they with *Thomas* ſee and feel not. (2.) Such that are rich live high, they keep a Noble Table; I mean, eat the fat and drink the ſweet of the Ordinances and of the Promiſes; and alſo they dwell above, they dwell on high, or enjoy Bleſſed Communion with the Father and the Son. (3.) They that are Spiritually poor, poor in their own Eyes, are rich; *I know thy Poverty, but thou art Rich.* (4.) Such that are more Heavenly than others, are the richeſt Saints. (5.) Such that are moſt rich in good Works. (6.) Such that can beſt bear Burdens, when Taxes or Burdens are laid on poor Men, they can't bear them, but the Rich can. (7.) Commonly the Rich are envied; ſo *Satan* and wicked Men envy ſuch Chriſtians that are moſt rich, Thieves ſeldom beſet a poor Man's Houſe; the more thou art tempted, O Soul! the greater ſign it is that thou art rich. (8.) Rich Men feed others, they feed the Poor; ſo ſuch that are rich in Grace, and Experiences, feed other Chriſtians; *The Lips of the Righteous feed many.* (9.) The Rich are better cloathed and adorned than others; ſo rich Believers are more Holy, more Humble, Meek and Lowly than others are: But I cannot enlarge on theſe Things, but muſt leave what I have ſaid to the Bleſſing of God.

Rev. 2.9.

SER-

SERMON XIV.

Opening the Nature of the Peace made by vertue of this Covenant.

ISA. Liv. x.

Neither ſhall the Covenant of my Peace be removed, ſaith the Lord that hath mercy on thee.

I AM this Day to conclude with this great Subject: The laſt Thing I told you, that I ſhould do, was to open the Nature of that Peace, which is made by vertue of this Covenant: The Method I ſhall take in ſpeaking unto this, ſhall be, *April* 3. 1698.

Firſt, To give you a ſhort Summary Account of what we have ſaid, as to what is requiſite to this Peace with God, &c.

Secondly, Shew you the Nature of this Peace.

Thirdly, Apply the whole we have ſaid on this Subject.

Firſt, I have ſhewed you that Jeſus Chriſt alone, is the great Peace-maker between God and Man. *A Summary Account of what has been ſaid as being requiſite to Peace with God,* &c.

I. You have heard that we can have no Peace with God, until he is Reconciled, and this Chriſt has done; God in Chriſt is Reconciled, his Juſtice is ſatisfied, and his Wrath by Chriſt's Obedience and Sacrifice is appeaſed.

II. Sin-

II. Sinners must also (we have shewed you) be Reconciled to God; *We pray you in Christ's stead, be ye Reconciled to God.* 2Cor.5.20

Tho Sinners Peace may be made with God, by Jesus Christ, yet that Peace may not be accepted of by them, or they may not be reconciled to him; true, we have proved that Jesus Christ undertook to do both these for all God's Elect; (as hath again and again been hinted.)

1. You have heard that Christ died on the Cross, so making Peace by satisfying Divine Justice.

2. He also, as our Blessed High-Priest, sprinkles that Blood upon our Consciences, I mean, applies the vertue of it to our Souls: By the first Act he removes all Obstacles out of God's way, and by the second he removes all Obstacles out of the Sinner's way; so that the Reconciliation becomes Mutual.

Now that which is requisite on the Sinner's part, in order to Peace and Reconciliation to God.

What is requisite to the Creatures being Reconciled to God.

1. Is that his Eyes be opened to see his wretched State and Condition by Nature, *i. e.* that he is a Sinner, an Enemy to God, a Rebel; yea, a Cursed and Condemned Creature in the *first Adam*——Yet,

2. That God in Christ is well pleased (or as I have shewn) is reconciled by his Wrath-appeasing Sacrifice, as the Way, Means, or Meritorious Cause thereof; and that that Enmity which is naturally in the Sinner's Heart, must be removed also.

3. He

3. He must believe, or come to Christ, resting alone upon him for Justification, Pardon, Peace, and Eternal Life; being convinced there is no other way to obtain these Blessings but by him only.

4. And the Grace of God being thus poured forth upon the Soul by the Spirit, Faith is wrought in him to look to Jesus Christ; and so seeing and admiring the rich Bounty, Pardon, and Unwordable Clemency of his offended and provoked Soveraign, this works Repentance, or Godly Sorrow for Sin in every such Person; by which means he mourns, and is more or less in great bitterness of Spirit, in beholding how hateful Sin is to God, and also what Sorrows his Sins brought upon his Blessed Saviour. Hence it is called, *A mourning for him*, Zech. 12. 10. For saith the Soul, now I see that my Sins Crucified my dear Lord, and let out his Hearts Blood; and thus was my Peace made.

Repentance how and when 'tis wrought in the Soul.

5. Upon this the Believing and Sin-loathing Sinner resolves to lay down his Arms, and never any more to fight against God. Shall I (saith he) thus receive a Free Pardon of all my by-past Treasons, Sins, and Rebellion against my most Gracious Sovereign, refuse to lay down my Arms?——Shall I *continue in Sin, because Grace has abounded, God forbid?* Brethren, if Grace be infused into the Sinner's Heart, it will *Teach him to deny all Ungodliness, and Worldly Lusts:* And not only to deny it, to leave it, but also to loath it; it changes the Mind: yet Repentance is not the Condition

Rom. 6. 1.

Tit. 2. 12.

dition of Peace with God, but an effect of it, or of Christ's Merit, a Broken Heart being one Promise in the Covenant.

6. A Sinner hath not, cannot, have actual interest in the Blessings of this Covenant, or have Peace in his own Soul, without Union with Christ, which is accomplished by the Holy Spirit, and Faith of the Operation of God first of all, whereby it is, that the Soul is transplanted out of the *first Adam*, that dead stock into the *second Adam* that quickning Spirit. Moreover know that the *Real* and *Relative Change* is at one and the same time; and certainly all that deny that there is a Change of State, as well as a Change of Heart, *err exceedingly*. (1.) Because the Word of God positively declares, That by Nature the Elect are Children of Wrath, as well as others; therefore more than under Wrath in their own Conscience; for in their own Consciences they may not apprehend they are the Children of Wrath before they believe;) Faith also must be somewhat more than an Evidence, the Soul having that in its actual possession, which it had not before. (2.) Because they that believe, God says, *Are passed from Death to Life*; that is, from a State of Death and Condemnation, into a State of Life and Justification: See *Joh.* 5.24. 1 *Joh.* 3. 14. (3.) Because the Holy Spirit in Convictions, represents the state of an Elect Sinner to himself, to be before Grace wretched and miserable, who is a true and faithful Witness, and cannot lie. Brethren, as the *first Adam*, and all

Eph. 2.3.

in

in him were Condemned by the pronunciation of the Sentence of the Holy God in Paradiſe; ſo the *ſecond Adam*, or all his, or all in him, are for ever Juſtified: And as whilſt we remain in the *firſt Adam*, his firſt Sin is imputed to us, ſo not till we are in Chriſt is his Righteouſneſs to our actual and perſonal Juſtification imputed to us, tho I grant Fœderally and Repreſentatively in Chriſt it was imputed before to all the Elect; yet 'tis through the reception of Grace, or the infuſion of the Spirit, whereby Faith is wrought, that the Soul receives the Atonement, and comes actually poſſeſſed with the Bleſſing of Peace; *The God of Hope fill you with all Joy and Peace in believing*——*There is no Peace to the Wicked, ſaith my God:* And this becauſe they have not an actual Intereſt in Chriſt——*Where the Spirit of Chriſt is, there is liberty*, and therefore Peace, and in none elſe.—— *Rom.* 15. 13. 2 *Cor.* 3. 17

7. And thus the Sinner is brought to God, (and comes to be taken into the Covenant of Grace) the which the Spirit doth renew and confirm in his Baptiſm, *Rom.* 6. 1, 2, 3, 4, 5. and which is further renewed and confirmed to him in the Holy Ordinance of the Lord's Supper, which is a Sign or Pledge of the New Covenant, in or by Chriſt's Blood. Hence called, *The New Covenant in his Blood.*

8. Moreover let it be noted, That a Man may be in a State of Grace and Peace, and yet not know it; all that have Faith, or do believe, do not know they have Faith, or believe, but have Doubts about it, 1 *Joh.* 5. 13. all injoy not *A Perſon may Believe and not know it.*

Faith is more than a bare Evidence.

not what they have in poſſeſſion; therefore true Faith, as to the Eſſence thereof, cannot be a ſimple Evidence to the Soul of what it hath, nor a full Perſwaſion that Chriſt is mine and I am his; for if ſo, then he that has not this Evidence, or Aſſurance, is no true Believer, or if he loſe it, he loſes the very *Eſſence* of Faith, and ſo ceaſes to be a Believer. Moreover, it would then follow, that there are no *weak Believers*, or *Babes* in Chriſt, for every *Babe* muſt be a *Strong Man*, were it thus: For is not he a ſtrong Chriſtian that has a clear Evidence of his Juſtification, and a full aſſurance of Eternal Life?

9. There is no ſteady and full Injoyment of this Spiritual Peace, without keeping up and maintaining a War againſt Sin; alſo this War is maintained by every Faculty; the whole Soul being united in carrying it on, and alſo
Job.6.14. againſt every Sin. Moreover it is a War in which the Soul by the Spirit prevails; *Sin ſhall*
Rom.6.14. *not have Dominion over you*, &c. 'Tis a reſolute War, or carried on with uttermoſt Revenge againſt Sin, and likewiſe always, even to the
Heb.12.4. end of our Days; and if called to it, *to reſiſt unto Blood, ſtriving againſt Sin.* All, my Brethren, that have Peace with God, or are Reconciled to him, are at War with Sin, Satan, and the World, reſolving never to be Reconciled to theſe Enemies, or be at Peace with one Sin whilſt they live.

Peace is according to the degree of Faith.

10. Our Peace, as to the degree of it, as in our ſelves is, and will be according to that degree or meaſure of our Faith we have, a

weak

weak and doubting Believer, hath but little Peace in his own Conſcience, he being too ſubject to ground his Peace on his good and lively Frame, or to judge of his Juſtification by the degrees of his Sanctification, or inherent Holineſs, tho the State of the weakeſt Chriſtian, is as ſafe as the ſtrongeſt, yet he has not that Peace and Comfort others have. But no more as to this,

Secondly, I ſhall open the Nature of this Peace.

1. *It is Peace with God*, the Mighty God, God is hereby become our Friend, all Enmity or Wrath in God againſt the Soul is gone for ever, and all Enmity that was in the Soul againſt God, is removed or taken away alſo, there being a Mutual Peace and Reconciliation; I do not ſay God can no more be offended with the Soul, but if he be, yet he will not be provoked to Wrath, or to let out his againſt ſuch a Perſon any more for ever. *The Excellent Nature of Peace with God opened, by virtue of the Covenant.*

2. *All the actings of God towards his People, are in Love*, tho the poor Believer, perhaps, cannot ſee it thus, but fears the contrary: My Brethren, God receives us into his intire Affections, and lets out his Love and Bowels towards us, and acts always towards us as a tender Father to his Children.

3. *We hereby enter actually into a League with God*, God takes the Soul into an everlaſting Covenant of Peace, and the Soul alſo takes God to be his God in the ſame Everlaſting Covenant, as you have heard, which Covenant all the Powers of Hell and Darkneſs can never break

break or violate, the Peace and Union with Chriſt in this Covenant, is indiſſolvable; *The Covenant of my Peace ſhall not be removed, ſaith the Lord:* Tho we may ſin, yet God will blot them all out, Sin, nor Satan, nor the World, nor Life, nor Death, neither any thing *elſe can ſeparate us from the Love of God, which is in Chriſt Jeſus our Lord; their Sins and Iniquities I will remember no more:* All the Attributes of God are for us, and no Accuſation of Satan, can provoke God againſt us, ſo as to become our Enemy: True, Sin or Satan may ſpoil the ſenſible Peace and Comfort of our Souls, but they cannot ſpoil our Peace with God, or break our Union.

Rom. 8. *ult.* *Heb.* 10. 17.

4. *It is Soul-Peace*, Spiritual Peace: O! how great, how ſweet and precious is that Peace? Earthly Peace, National Peace, Congregational Peace, and Family Peace is good and to be prized: But what is any kind of Peace to true Spiritual Soul Peace? As no Trouble, no Sorrow is like Soul-Trouble, ſo no Peace is to be compared to Soul-Peace; *Great Peace have they that love thy Law, and nothing ſhall offend them.*

Pſal. 119. 165.

5. *Such have Peace alſo with the Holy Angels*; the Angels of God are at Peace with them that God is at Peace with, they are hereby become our Friends, and take our part, and fight for us, and againſt the Devil our grand Enemy; they War againſt the Evil Angels, who hate and envy us; *And they Miniſter unto them that ſhall be Heirs of Salvation; nay, the Angels of God encamp round about them that fear him.*

Heb. 1. 14. *Pſ.* 34. 7.

him. They alſo War *againſt our external Enemies*: yea, againſt all Gods Enemies, and our Enemies, and fight for our Friends.

6. 'Tis *ſuch a Peace that reconciles a Man to himſelf*: Before a Man's Heart was divided, one Faculty was ſet againſt another, the *Underſtanding*, perhaps, was inlightened, and the *Will* oppoſed the *Underſtanding*, *alſo Conſcience* perhaps terrified the *Man*, becauſe he ſinned againſt the Light and Dictates thereof; a Man's Judgment, (like *Balaam*'s may declare for God, and cry out; *How goodly are thy Tents, O* Jacob? *And thy Tabernacles, O* Iſrael?) But his *Love* and *Affections* may run out after *the Wages of Unrighteouſneſs*, as *Balaam*'s did: A Man before Grace Wars againſt himſelf, but Grace unites all the *Faculties of the Soul*, and ſets them all againſt Sin, and on God's ſide; all inward Tumults now ceaſe, nothing is a greater ſign of true Converſion, my Brethren, than this; *i. e.* when the whole Heart is united to God and Godlineſs. *Numb.* 24. 5.

7. It is a wonderful, or inconceivable Peace, it paſſeth all Underſtanding; *The Peace of God that paſſeth all Underſtanding, ſhall keep your Hearts and Minds through Chriſt Jeſus.* This may not ſimply refer to Peace of Conſcience, but to that Peace made with God by Jeſus Chriſt, we cannot conceive of the Excellent Nature thereof; nay, that which is received and inwardly injoyed, is unexpreſſible at ſome times; *Nothing ſhall offend ſuch* who poſſeſs it ——It is called *Joy, unſpeakable, and full of Glory.* *Phil.* 4. 7. *1 Pet.* 1. 8.

Isa. 26. 3. 8. It is perfect Peace; *Thou wilt keep him in perfect Peace, whose Mind is stayed upon thee, because he trusteth in thee.* It is the same as to its Nature, with that Peace the Saints possess in Heaven, it is Heavenly Peace.

Rom. 14. 17. 9. *It is Peace joyned with Joy in the Holy Ghost:* It is thus when this Peace rules in the Heart, or a Believer possesseth it in the highest Decree.

10. *It is a Peace that opens a Blessed Trade to Heaven:* Hereby as you have heard we have free access to the Father, Heaven is opened, by this Peace, and Christ's Treasures of Grace and Glory are free to all Believers, to all Spiritual Merchants, and Holy Traders; but you must set out with full *Sails of Faith*, and with a *sweet Gale of the Spirit*, and then you will return well freighted, your Ship shall be loaden with the rich Merchandise of Heaven, being filled with Peace, Joy, and Consolation.

11. *It is a Peace that opens the way to Communion with God:* Hereby we come to have the Honour to walk with God, as *Enoch* did Three Amos. 3. 3. Hundred Years; *Can two walk together except they are agreed?* Can they friendly converse, and have Communion together till then? No, surely: Hereby we also come to dwell with Eph. 1. 3. God and Jesus Christ; nay, and to *sit with Christ in Heavenly Places*; Christ and Believers daily visit one another, yea, and God opens hereby Cant. 1. 1. his Secrets to us, and we have also the *Sweet Kisses of Christ's Mouth*, and are Imbraced by him, and lie as it were in his Bosom. Moreover, God is hereby become our Refuge, our Defence,

Defence, our Protector, our Guard, and only Safety in the Day of Trouble.

12. *It is that great Legacy* Christ *bequeathed* to all his Disciple; *My Peace I leave with you, my Peace I give to you*, &c. 'Tis Peace the World knows not of, can neither give it, nor take it away. Joh. 14. 27.

13. *'Tis Everlasting Peace*, Peace like a River, and it will abide to Eternal Ages; nay, and it will increase and be much greater, but never cease, read my Text.

14. To Sum up all: *All sorts of Peace are comprehended in this Peace.* (1.) *Peace with God.* (2.) *Peace of Conscience.* (3.) Peace with Angels. (4.) *Peace with your selves.* (5.) *Peace with Saints*, (*Jews* and *Gentiles* by this Peace were made both one) that is, all the Elect among them. (6.) *Congregational Peace*, Christ purchased this Peace, and requires us to possess it: *Have Salt in your selves, and be at Peace one with another:* And O how lovely a thing is this. (7.) *Family Peace, relative Peace*; before Grace, may be the Husband and Wife lived in War with each other; and the Parents and Children, and Masters and Servants, might quarel with one another, but Grace reconciles all together in Love. True, Christ says, *He came not to bring Peace, but a Sword*; that is, he foresaw this would be the effect of his coming, and where he is received and one is Converted, and the other not, the Unconverted raises oftentimes War, but when that Person is changed, and has Peace with God, that War ceases also. (8.) *National* and *Ex-* Mark 9. 50

The Happy and Universal Peace of Christ Kingdom.

ternal Peace is comprehended in this Peace likewise; all Nations shall have Peace, as the Effect of the Covenant of Peace; yea, and all the Saints shall be united together in Love, and sweet Concord, and tho this is not yet fulfilled yet, Christ's Kingdom is at the Door, and it will be a Peacable Kingdom, the Church shall then have outward and inward Peace like a River; *He will also make Wars to cease, to the Ends of the Earth———Of his Government and Peace there shall be no end———And they shall beat their Swords into Plow-shares, and their Spears into Pruning Hooks: Nation shall not lift up Sword against Nation, neither shall they learn War any more.* O be ready! Look out, for those happy Days are very nigh. Read the Words after my Text, Vers. 13, 14, 15. *And all thy Children shall be taught of the Lord, and great shall be the Peace of thy Children,* vers. 13. *In Righteousness shalt thou be established, and thou shalt be far from Oppression; thou shalt not fear, and from Terror, for it shall not come near thee,* vers. 14 Compare this with *Isa.* 66. 10, 11, 12, 13. *I will extend Peace to her like a River, and the Glory of the* Gentiles *like a flowing Stream.* Brethren, *Babylon* must fall before these Prophsies are fulfilled: O cry therefore to God to hasten his Judgments upon that Bloody Whore, that *Sion*'s Glory and Peace may be manifested, and all Sighings and Sorrow fly away: And then these Words shall be fulfilled, *viz. And the Work of Righteousness shall be Peace, and the Effects of Righteousness, Quietness, and Assurance for ever; and my People*

Isa. 9. 7.

Isa. 2. 4.

ple ſhall dwell in a Peaceable Habitation, and in ſure Dwellings, and in quiet reſting Places, Iſa. 32. 17, 18.

The General Application.

I. From hence we may infer, that there is a great Myſtery in Reconciliation, yea, and we may well ſtand and admire the Wiſdom and Goodneſs of God, in reſpect of that Peace we receive in and by Jeſus Chriſt.

II. We may infer alſo from hence, that God the Father is the principal Author and Spring of this Reconciliation, or way of our Peace; he was the Contriver, and firſt Mover in thoſe Acts, whereby the firſt Foundation-Stone was laid; *God was in Chriſt reconciling the World to himſelf——All things are of God*, &c. that is, of God the Father, and through Jeſus Chriſt, *&c.* It is to raiſe his Glory, as well as the Glory of Chriſt, and of the Holy Spirit; therefore let him primarily have the Honour of our Peace and Salvation. O how did Love and Bowels move towards us in the Heart of God the Father from everlaſting? 2 Cor. 5. 18

III. *Exhort.* Alſo be exhorted to prize and highly eſteem of the Lord Jeſus Chriſt, from what you have heard concerning the Covenant; becauſe Chriſt is the Sum of the Covenant; *I will give thee for a Covenant to the People.* *Chriſt the Sum of the Covenant. Iſa. 42. 6.*

1. 'Chriſt is originally and fundamentally 'the Covenant, ſaith a *Worthy Writer*, he is the 'Original Root, out of which this Covenant 'ſprang *Ark of the Cov. p. 454*

'ſprang, and he is the Foundation upon which
Iſa. 28. 16. 'it is grounded; *Behold, I ſay, in* Zion, *for a Foundation, a Stone, a tried Stone, a precious corner Stone, a ſure Foundation*, &c. God fixt his Eye on Chriſt, and entered into Covenant with him, he is the Foundation Stone of this Covenant; had there not been a Mediator found, there had been no Covenant of Peace ever made, nor any Redemption for poor Sinners.

2. When it was firſt revealed, it was ex-
Gen. 3. 15. preſſed by his Perſon, viz. *The Seed of the Woman*, nothing elſe is mentioned there, yet this contains the firſt Revelation of this Covenant to Fallen Man: And what was the Covenant of Grace as revealed to *Abraham*, but Je-
Gen. 12. 3. ſus Chriſt; *In thy Seed ſhall all the Kindreds of the Earth be Bleſſed.* Thus Chriſt is repreſented as the Sum of the Covenant.

3. Chriſt is the Covenant *primarily* (as the ſame Author notes) and by *Propriety*; 'As Fire 'is hot for it ſelf, and all things hot for it, 'and by participation: With Chriſt the Co-'venant was made as the chief Party; with 'Believers it was made in Subordination to 'him; with him it was made at *firſt Hand*, 'with us at ſecond Hand. Now, Brethren, this certainly is true, therefore all Promiſes were made firſt to Chriſt, and firſt fulfilled to him, and all Acts of God's Love terminate firſt upon him, and come to us through him,
Eph. 1. 6. *Who has made us accepted in the Beloved*: Had not God's Love been fixt firſt on him as Mediator, it had never run out to us; all Co-

venant

venant-Bleſſings are in him; *Bleſſed be God the Father of our Lord Jeſus Chriſt, who hath bleſſed us with all Spiritual Bleſſings in Heavenly Places in Chriſt Jeſus.* Chriſt, as our Head, is the Repoſitory, or Seat of all Divine Bleſſings. Chriſt is the *Jewel*, the Riches, or the Sum of all things in the Covenant, as *Life*, *Righteouſneſs*, *Pardon*, *Peace*, &c. And he that receives this Jewel, receives all things with him. From hence he is compared *to a Cluſter of Camphire.* Eph. 1.3. Cant. 1.14

4. 'Jeſus Chriſt (ſaith the ſame Author) is 'the Covenant eminently, becauſe he is the 'chief Bleſſing of the Covenant; there is not 'ſuch another Promiſe in all the Bundle of 'Promiſes contained in the Covenant; *If thou 'knoweſt the Gift of God*, &c. Chriſt is the Gift of God; yet certainly our Author forgot that God the Father, and the Holy Ghoſt are given as well as Chriſt in the Covenant; but when Chriſt is given, God the Father and the Holy Spirit is given; *He that has the Son, has the Father alſo:* All other things in the Covenant are (ſaith he) but as the Garniſh of this *Jewel.* Joh. 4.14.

5. 'Chriſt is the Covenant *virtually*, he is 'the juſt value of all the Bargain; he is of as 'much worth, as all that is promiſed: If you would know the worth of the Covenant, conſider the worth of Jeſus Chriſt. Moreover, my Brethren, they that have Chriſt, have all that is promiſed in the Covenant.

6. Jeſus Chriſt purchaſed all that good which is in the Covenant; when we ſay, God

is our God, we must say, he is our God in Christ, or by Christ, or through his Redemption and Procurement.

7. 'Christ is the Covenant comprehensively, or summarily; he is the very Compound 'or Abridgment of the Covenant; he is the whole Covenant by way of Stipulation on our part, *&c.*

8. Jesus Christ is the only way of Conveyance of all Covenant Blessings, through whom we receive all we need, or that is Communicated unto us. Moreover, the Tender of the Covenant, and Interest in it, is contained in the free Tender of Christ, and Interest in him: Get Christ, be but in Christ, and thou art in the Covenant. Sirs, when God gives Christ to a Sinner, the whole Covenant is performed to that Person, and he that receives not Jesus Christ, shall never have one saving Benefit or Blessing thereof. And thus may Christ be called the Covenant———But

IV. From hence also we may infer the wonderful worth that there is in the Blood of Christ———It is not only precious Blood in respect had unto his Person whose Blood it is, *viz.* the Eternal Son of God; but also in respect of that Atonement it hath made, and that Wrath it has appeased, and that Peace it has procured, and in regard of those Infinite Blessings and Priviledges it hath merited for us, and that precious Soul it Sanctifies. O prize this Blood! What will become of them that contemn and slight this Blood——and the Vertue and Efficacy that is in it? Or account

count it as the Blood of another Man, or as an unholy and unprofitable thing, it had been better for ſuch if they had never been Born.

V. We may moreover from hence ſee the abſolute neceſſity there is of the Work and Office of the Holy Spirit, in order to the Application of the Blood of the Covenant, and all Covenant Bleſſings unto us: The Holy Ghoſt deſerves (my Brethren) equal Glory with the Father and the Son. The Holy Spirit muſt plant Grace in our Hearts, or be a Vital Principle in the Soul; it is he which infuſes ſacred Habits, from whence all Vital Acts proceed; by the Spirit we come to have the root of the matter in us, from whence all Spiritual Fruit flows; 'tis the Spirit that draws us to Chriſt, that unites our Souls to him, without it the Death of Chriſt profits no Man, it is he which ſprinkles his Blood on our Conſciences. O let our Mediations ſwim in the unlimited *Ocean* of Love and Divine Goodneſs, and magnifie all the three Perſons of the Bleſſed Trinity.

VI. We may furthermore learn from hence to ſee what abſolute neceſſity there is of the Revelation of this Myſtery through the Word or Holy Goſpel, what ſignifies all Natural Religion, doth naturally light in Man, diſcover any thing of our Redemption and Reconciliation by Jeſus Chriſt: And from hence let us be moved to abhor thoſe *New* and Curſed *Notions*, which at this Day ſo much prevail, which tend to raze the very Foundation of the true Chriſtian Religion; for ſuch

that

that contemn all revealed Religion, contemn the Christian Religion. From hence also

VII. We may perceive the Necessity of True and Saving Faith, and likewise the Excellency thereof; no Man is possessed of this Peace that has not the Faith of God's Elect;

Joh. 3. 18. *He that believeth not, is Condemned already*——

Mark 16. 16. and shall be Damned, unless he believes in Jesus Christ: Also you may hereby see what a strong ground here is for our Faith and Comfort. From hence also we may see the Cause why the *Holy Angels pry into this Mystery*; this Love and Grace of God to Mankind, they

1 Pet. 2. 8. *bow down to look into these things*, yea, look with admiration; And shall not we admire it, who are more especially concerned herein?

IX. Sinners be exhorted (from the Considerations of the whole) to labour and strive to receive Jesus Christ ——(And let such of you who think and hope you have received him, *try* your selves by what you have heard;) O, be exhorted to know in this your Day the things which belong to your Peace, before they are hid from your Eyes, *Luke* 19. 42.

X. Believers, see that you labour after a *strong Faith* in Christ, and in the Covenant; for the measure of your Peace, will be according to the measure and degree of your Faith. O get a great Faith, and then your Peace will not be little, but like a River, yea, wonderfully abound in you.

XI. *Tryal.* Let all that hear me this Day, try themselves, examine themselves, whether they have Peace with God, or not? Take a few Rules to try your selves. 1. *Are*

1. *Are you at War with Sin?* Is Sin caſt out of your Love and Affections? Is there an unreconcilable oppoſition made in you againſt all Sin? And as it is Sin, do you loath and hate it, becauſe it is hateful to God, and hath expoſed your Bleſſed Saviour to ſo much Pain, Shame, Sorrow and Suffering, even to let out his moſt Precious Blood? *How to know whether we are in Covenant with God, or not.*

2. *Do you mourn for Sin, becauſe it cauſed ſuch Curſed Enmity* in your Hearts againſt God, cauſing your Souls to rebel againſt him, yea, to hate and deſpiſe him in your Hearts?

3. *Are you reconciled to the Ways of God,* even to the ſtricteſt Acts and Duties of Holineſs? Do you love the Word of God becauſe of its Purity?

4. *Do you love all the People of God,* and are you Reconciled to thoſe, (who may in many things differ from you?) Do you pray for them, and hate all Bitterneſs; and forbear all Reproachful Language and Senſorious Reflections? Dare any reproach and ſpeak againſt their Father's Children? *Thou ſiteſt and ſpeakeſt againſt thy Brother, and ſlandreſt thine own Mothers Son.* It is thy deliberate Practice and Buſineſs (as if God ſhould ſay) thus to do: 'Tis to be feared, that ſuch are not at Peace with God, that are not at Peace with all the Children of God: *He that ſaith he is in the Light, and hateth his Brother, is in Darkneſs until now——— We know that we are paſſed from Death unto Life, becauſe we love the Brethren; he that loveth not his Brother abideth in Death.* Therefore let ſuch tremble *Pſ.* 50.20. 1 *Joh.* 2.9. 1 *Joh.* 3. 14.

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that are not at Peace with all thoſe who have Peace with God.

5. *Do you mourn for ſuch whom you love*, even for your Brethren, your Kinsfolk, your Neighbours that are not yet Reconciled unto him? See *Rom.* 9. 1, 2.

Rom. 10. 15. 6. *Do you Love, Eſteem, and highly Reſpect and Honour the Ambaſſadors of Peace*, and cannot endure to hear them reviled and unjuſtly ſlandered and ſpoken againſt?

7. *Have you Peace in your own Conſciences, and Peace in your Families?* And do you live peaceably in the Church of God? And alſo ſtrive as much as in you is, to be at Peace with all Men?

8. *Do you long for the Peace of* Jeruſalem, and pray for her Peace, for that Peace which is promiſed to her in the laſt Days?

Chriſt hath purchaſed Univerſal Peace for his Church; not only internal Peace, but external Peace alſo, not only Peace within, but Peace without; not only Peace with God, but Peace with Men alſo, and the Day is near he will give his People Intire and Univerſal Peace.

A Needful Caution. *Caution.* Let none miſtake me in any thing I have delivered in any of theſe Sermons about God's being Reconciled in Chriſt, *&c.* ſo as to think he is at Peace, Reconciled, and well pleaſed with the Elect, whilſt they remain in a State of Enmity againſt him, being vile and notorious Sinners: God can't but hate Sin whereever it is, and loath the unrenewed Sinner, when he looks upon them as

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in the *first Adam*, or as in their Filthineſs, for as ſuch he hates and loaths them, but as he looks upon any Perſons in Chriſt, ſo he loves them, and is at Peace, and well pleaſed with them; God ſees not as Man ſees, for he ſees a Man Condemned and Juſtified at one and the ſame time; nay, as being in this World, and yet as being in the World to come, but whatever ſight of Things, or of Perſons God hath, or how we are lookt upon and Juſtified in his ſight in Chriſt, is one thing, and what the State of Perſons are (or what Things and Perſons may be ſaid to be) as they actually are, or when they actually exiſt, (or in a proper Senſe and Acceptation) is another thing; for it is *ridiculous* to ſay, That a Man in a proper Senſe is actually or perſonally Condemned and Juſtified, Dead and yet Alive at one and the ſame time, or is in the *firſt Adam*, and yet in the *ſecond*, or in a State of Wrath, and yet in a State of Grace, at one and the ſame moment: Nay, and dangerous it is for any to ſay, that a wicked Man whilſt he is ſo, is an Object of God's Delight, or that ſuch a Perſon is actually Juſtified, and that God is at Peace, and well pleaſed with him, it being ſo directly contrary to the Teſtimony of God's Word, and the Witneſs of the Divine Spirit. The Sum therefore of what I ſay and mean is this: When I ſay God in Chriſt is Reconciled to Sinners, *viz.* God having choſen his Elect in Chriſt from Eternity, was Reconciled to them in him as the Way and Means of the Procurement of their Peace, or of their Recovery out of

of the Fall, or out of their lapsed State foreseen by him; but to say he was actually reconciled to them, personally considered from Eternity *, or from the Death of Christ, seems absurd and improper: For how could he be said to be Reconciled to this or that Person, before that Person had any personal Existencies, or Being; or if they had a Being, yet were Enemies to him, and loathsome Wretches, and under his denounced Wrath, and Curse, and in which State they remain before they are actually united to Christ, or are effectually called——Yet take notice that that which actually reconciles the Holy God to us is *Christ's Satisfaction* alone, to which there can be no Addition made by any Collateral Work wrought in us, and done by us. We should therefore distinguish between a Fœderal, a Virtual, and a *Representative Union*, and Justification, and an *Actual Union*, and *Personal Justification*. For from hence, perhaps, the Mistake may arise: The Scripture every where declareth, that God is an Enemy, or an Adversary to all Unconverted Persons; nay, and that he hates all the Workers of Iniquity, and Ministers declare and preach the same thing, and the Holy Ghost in Convictions represents the State of the Soul to be deplorable before effectual Calling: There is it is evident a *Relative Change*, passing on the Soul by the Spirit, as well as a *Real Change*.

* *Tho you have heard that I own a Fœderal Union from Eternity.*

See my Medium betwixt two Extreams.

Consolation. In the last place (and to close with all I shall say) What ground of Comfort and Consolation to Believers is here?

1. Your

1. Your Sins are fully and for ever expiated, *When he had by himself purged our Sins, ſate down on the Right Hand of the Majeſty on high*; that is, he hath removed the Guilt, Stain, and Puniſhment of Sin by his Satisfaction and Merits, ſo as God may be Juſt as well as Gracious in Pardoning and Juſtifying of us that believe in Jeſus. Heb. 1. 3.

2. All Accuſations of Sin, the Law, Satan, and our own Conſciences, ſhall be ſilenced and anſwered by the Interceſſion of Chriſt: He doth and will out-plead them all.

3. All your Wants ſhall be richly ſupplied, all your Graces ſtrengthened, and all your Enemies are and ſhall be Overcome, Conquered, and Vanquiſhed for ever.

4. You are brought to God, and Reconciled to him in his own way, in a ſure way; *Comfort ye my People, ſaith your God.* Speak ye comfortably to *Jeruſalem, And cry unto her that her Warfare is accompliſhed, and her Iniquity is pardoned; for ſhe hath received of the Lord's Hands double for all her Sins.* War is for ever ceaſed betwixt God and you, and as God has received by Chriſt double Satisfaction (as it were, *For where Sin abounded, Grace hath much more abounded:*) So you have and ſhall receive hereby double at his Hands, *viz.* not only a Diſcharge from Sin and Wrath in Hell, but alſo Eternal Life and Glory in Heaven. Iſa. 40. 1, 2

5. All your Afflictions (and whatſoever elſe) ſhall work together for your good.

6. You ſtand firmer, and more ſure in this Covenant, than *Adam* ſtood in *Paradiſe* before he fell.

1. Your

Prov. 4. 18 1. Your Peace is increaſing, *The Path of the Juſt is as a ſhining Light that ſhines more and more to the perfect Day:* And not only your Perſonal Peace, or Peace of your Souls, but the Peace of all God's *Iſrael* alſo. O how great will that Peace be in the latter Days, when God delivers his People from all their external Enemies, and Troubles, and alſo unites them altogether to ſerve him with one conſent.

2. You ſhall have Peace not only while you
Pſa. 37. 37. live, but alſo when you die; *Mark the Perfect Man, behold the Upright, the latter End of that*
Iſa. 57. 2. *Man is Peace——He ſhall enter into Peace, they ſhall reſt in their Beds,* &c.

3. You ſhall be found in Peace at the *Great*
2 Pet. 3. 14. *Day,* when the Lord Jeſus ſhall appear; *Be diligent, that ye may be found of him in Peace, without ſpot and blameleſs:* That is, give diligence to make it evident to your own Conſciences, that you are in Chriſt, or are ſincere Chriſtians, that ſo the Peace of God may rule in your Hearts by the Holy Ghoſt.

4. Laſtly, None can deprive you of this Peace and Joy, or take it away from you;
Joh. 14. 27 *Peace I leave with you, my Peace I give unto you, not as the World giveth give I unto you: Let not your Hearts be troubled, neither let it be afraid.*
Ch. 16. 22. ——*Your Hearts ſhall rejoyce, and your Joy no Man taketh from you.*

Therefore be of good chear, for tho you have many things that trouble you, and *Satan* may greatly diſquiet your Minds, yet lift up your Heads and Hearts---My Brethren, I ſhall conclude all with the words of the Apoſtle, *The God of Peace ſhall bruiſe Satan under your Feet ſhortly. The Grace of our Lord Jeſus Chriſt be with you.* Amen.

FINIS.